

34 - Notes - Excellent
14 - Comments - Very Good
48

Class Notes & Critical Comments

by

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SYSTEMATIC THEOLOGY I
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OPENING COMMENTS

"Systematics" definition by C. Brown:

1) What it is not:

a) not in the first instance constructing of a "system".

The difficulty with systems is that they reduce theology to one key or a handful and miss out or read into what a particular text might teach. Eg., Calvinism & Sovereignty - ---> Divine determinism? (Procrustean dilemma).

b) Not confined to being just "Biblical" theology. What is the theology of the Bible? Biblical" theology treats texts, eg., Matthean theology, Synoptic, Pauline, etc ---> what's there. Systematic goes beyond "what's there" to "why is it there?" and "What does it mean to us today?" "How does that relate to life and thought in the 20th century?" Biblical theology is the basis of Systematic theology.

2) What it is:

a) It is an attempt to think systematically and coherently regarding God. It works toward an end (eschatological) to sum up Scripture and God's dealings with man.¹ <---(Please note: the number on the left corresponds to a comment given in the section called Critical Comments found at the end of these lecture notes).

b) It is an attempt to apply Biblical pictures to contemporary life. Eg., homousios "of one substance with the Father" was a non-Biblical term that is used to communicate a Biblical concept in the early centuries of the Church.

1. Tillich, "correlation" questions
2. Applied hermeneutics. An example of the above: Thomas Aquinas Summa Theologica, (compact, handbook), he took a problem and presented an answer (popular?) then countered that answer with another until he came to some sort of conclusion that was worthy to be called that, a conclusion.

Problem ---> authority ---> more questions
|
V
answers

the idea is to think out it out theologically --> method not answers. [ARGUMENT AND NOT QUOTATIONS SUBSTANTIATE A CLAIM]

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I. REVELATION, AUTHORITY & METHOD:

A. Reformed Orthodoxy & Sola Scriptura

1. Reformers (use of the term, their understanding)

Sola Scriptura "by Scripture alone" (Reformation slogan)

<u>Sola Scriptura</u>	"by Scripture alone,
<u>Sola fide</u>	by Faith alone,
<u>Sola gratia</u>	by Grace alone,
<u>soli Deo gloria</u>	to God alone be the Glory."

[re: Sola fide: Martin Luther's translation of Romans 3:28 "By Faith alone, apart from works of the Law . . ." in the Greek the word "alone" is not present. Melanchthon (Apology and Confession p. 473) and Calvin (III-11-19) defend the translation as bringing out the meaning of the passage. The Roman Catholic church at the Council of Trent (session 6, see Schaff, Creeds, vol 2 p 89) condemned.]

- a. William Occam and John Hus ---> used the concept to mean "the last analysis was Scripture, source and final authority."
- b. Martin Luther:
 - (1) Historical Synopsis:
 - (a) 1517: 95 Theses ---> verses "Cheap Grace" (the use of Indulgences to forgive sins), challenged the Roman Catholic church.
 - (b) 1519: debate with J. Eck ---> "Bohemian Virus," accused Luther of depending "more on Scripture than on the Church Fathers, etc." Luther, "the Church Fathers are okay but the Councils can err . . ." deciding matters of Faith on the basis of Scripture, when the Council run contrary to Scripture.²

NOTE: The movement started as a protest against abuses in the Church (Bainton Bible & Reform, pp. 1-37)

(i) He was pressed "Where's your authority?"
"Scripture."

Scripture & The individual believer with the Holy Spirit
[objective] [subjective]

\ /

SCRIPTURE=final authority.

(ii) The individual and the Scriptures coincide, because the Holy Spirit draws the individual to the Scriptures and speaks through the Scriptures. To test whether someone is speaking the truth of God or not---> through the scriptures.

[to the German Nobility, the Holy Spirit & Balaam's ass vs. the prophet compared to the believer and the Holy Spirit vs.

the Pope].

(c) 1521: Diet of Worms, ". . . unless I am convinced by the testimony of Scripture or by plain reason . . . Here I stand!" There you definitely have the sola Scriptura principle, Luther is saying, "I'm going to test everything on the basis on the testimony of Scripture."

[NOTE: THERE'S A DIFFERENCE BETWEEN THE CONCEPTS OF FINAL AUTHORITY AND ONLY AUTHORITY. "How good is sola Scriptura as a formula? Does it really say it all? What precisely do we mean? How do we use Scripture?" Illustrating from the Reformers concept, "We only believe what's in Scripture" versus "Scripture is our final court of appeal."]

(2) The Canon of Scripture & Martin Luther

(a) Where do you draw the line?

What makes Scripture scripture? For Luther it is "that it preaches Christ." trieben "preach" "drive with a whip" (See, Althaus, The Theology of Martin Luther p. 83; Luther's works, vol 35, p. 396), "All genuine books preach Christ." Then what makes Genesis or Psalms scripture? "That it preaches Christ. . . Whatever does not preach Christ is certainly not Apostolic, even though St. Peter or St. Paul teaches it, again whatever preaches Christ will be Apostolic even though Judas, Ananias, Pilate or Herod were doing it." Typical Luther. The essence of Scripture is that it preaches Christ.

(b) Is Martin Luther's "hermeneutic" true?

One of the places where he gets himself into all kinds of trouble is in the Preface to his translation of the New Testament (See, Dillenberger, p. 18-19), highly valued "John's gospel, Pauline corpus (esp. Romans), 1st Peter . . ." on the basis of it "teaching Christ" (Theology of Salvation History; having value only in terms of it's Soteriological properties), ". . . you will not in these books much said the works and miracles of Christ but you will find a masterly account of how faith in Christ conquers sin, death, and hell; and gives life, righteousness, and salvation. This is the true essence of the gospel, as you have learned." He would chose the words of Christ (Pauline/Petrine Corpus) over works of Christ (in the Synoptic Gospels). "They teach everything you need to know for your salvation, even if you were never to see or hear any other teaching. In comparison with these, the epistle of St. James is an epistle full of straw, because it contains nothing evangelical." He seems to question the canonicity of James on the basis that it seems to him to teach a justification by works (which is untrue) and undermine Sola fide. [He gives birth to a "canon of Spirituality," eg., "If you want Spiritual truth read Romans or John's gospel, or teaching read Peter, but the Synoptic gospels cuts down to the bear facts, you don't get much from the miracles of Jesus." Bultmann thought he was completing the work of Luther (Luther vs. Works Righteousness, Bultmann vs. Knowledge Righteous)]. Luther has got here is a

principle of selection, a principle of determination, a way of reading scripture. He not just looking for Christ, but a Pauline or Johannine understanding of Christ.

The use of Allegorical method of interpretation prevalent in Luther's time (More info, Luther's commentary of Romans, Library of Christian Classics series, esp. Introductory essay).., eg., The Parable of the Good Samaritan ---> Samaritan=Christ, the Inn=the Church, the two coins=the two Sacraments, ad nausium . . . (see, CH Dodd, Parables of the Kingdom). Martin Luther rejected the Allegorical method but by using the "finding Christ in everything . . ." method (especially in the OT) he didn't seem to be getting any closer to a true hermeneutic.³ He fought the battle along two fronts:

- | 1) The Roman Catholic church
- | 2) The Anabaptists (who felt that Luther didn't go far enough, he's still sticking to the letter of Scripture, but the letter kills. And it is the Spirit that gives life . . . We need to go beyond Calvin, and Luther.)

Thomas Muntzer (Bainton, Cambridge Hist. p. 33) "It is of no use to have swallowed the Bible 100 thousand times if one does not know the Spirit." Luther replied that "he wouldn't listen to Muntzer if he swallowed the Holy Ghost, feathers and all . . ."

For Luther we need the Holy Spirit and the Scripture (all of which teach Christ).

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Opening

2nd Corinthians 3:1 - Letters of Recommendation . . .

Humans a form of the Word of God.

Law = Torah which kills (1) w/o the Spirit to give life

(2) w/o Christ

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I. REVELATION, AUTHORITY & METHOD:

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A. Reformed Orthodoxy & Sola Scriptura

1. The Reformers and Scripture

b. Martin Luther, 1/2 Humanist and 1/2 Midievalist.

Humanist: e.g., the Book of James --> he used a critical technique to evaluate the book (he was asking about Authorship and content and relationship of the writer to the theology of the teaching that was there).

Midievalist: e.g., his understanding of Christ was derived using the Medieval Allegorical hermeneutic (which was a tradition that ran through Augustine to Origin, and Philo in Alexandria, etc.). The fundamental question is: Is it right to see Christ in every OT passage?

c. Phillip Melanchthon: (a colleague of Luther's at Wittenberg).

He wrote the first "protestant" systematic theology, 1521, Loci Communes theologici. ("Theological Common Places," he attempted to focus on key issues, key concepts and reflect upon them; [See, Library of Christian Classic, vol 19, "Melanchthon & Buter"], his lecture notes had previously been published and he felt the need of an organized exposition of the contents of the notes).

He wanted to draw attention to what could be found in Scripture, also "to draw attention to how corrupt were all the theological hallucinations of those that had offered them the subtleties of Aristotle instead of the teaching of Christ." (p.19) "Anyone is mistaken who seek to ascertain the essence of Christianity from any source except the canonical Scriptures." That's his Sola Scriptura. He felt that the commentaries had missed the mark and were too dependent on Philosophy. His point was that the Spirit speaks through Scriptures to the believer. Why? This because the Spirit who inspired the original writing of the Scriptures continues to work in the believers understanding today.

d. Zwingli,

(1) 1523, debate at Zerwich - between those representing the bishop of Constance (Roman Catholic) & Zwingli (and other Reformers who were present at this town council). Roman Catholic representative --> protested

that a town council is no place for deciding doctrine, only a general council of the Church could do that (a village like Zerwich could not legislate for Christendom) or that one should consult the learned universities, such as Paris, etc (Catholic universities), to which Zwingli replied, "And also Wittenberg, etc. . ." Zwingli felt that the present gathering was perfectly capable of judging matter of doctrine, besides there was an infallible judge present = the Bible. When the representative demanded that a referee be present, Zwingli responded that the Holy Spirit speaking out of the Scripture shall be the judge. The Scriptures decide and guide. What one needs is (1) the Holy Spirit and (2) sufficient learning to ascertain the meaning of the text.

(2) Something that's associated with Zwingli (but is actually a teaching proposed by a disciple, Conrad Grebel) that anything that is not referred to in the Bible is to be considered forbidden as if it were written "Thou shall not . . . !" Anabaptists: not explicitly taught in Scripture ---> It's considered forbidden. (Scripture allows to do certain things that was called "indifferent" or abiaphora, eg., religious paintings or church music or religious garb, etc.). The Lutherans allowed for local customs, etc. (As long as it didn't contradict Scripture . . .). The Radicals (Anabaptists) felt that Scripture contained a complete (exhaustive) blueprint for the whole plan of life. (also, some that want to get back to a OT economic system etc.). There is a problem of trying to translate all reality portrayed in the OT, eg., women were considered a possession (in other words this creates more problems than it "solves").⁴

[NOTE: The Reformed position? Somewhere between. Reformers and Reason? Not theological insight via reason (developed by the sole means of) but along with, rational thinkers, ---> Rational reflection.]

e. John Calvin

(See, Doway, The Knowledge of God in Calvin's Theology). Calvin spoke of a two fold knowledge of God: (See, Institutes I-2-1)

- 1) as Creator (sources: Creation & the Word of God)
- 2) as Redeemer (one source: the Word of God; something completely unknown to man apart from the Revelation of Scripture).

(1) General Revelation:

(a) Sense of Divinity [INTERNAL] (See, Inst. I-3-1). "There is in the Human mind a natural instinct, a sense of Divinity." It is ingraved on the human heart (See, Inst. I-3-3). It is the seed of all religion, that is why people are religious.

[Note: Is Calvin drawing upon the Patristics (eg., Justin Martyrs Logos in the world)? Calvin is responding to Cicero and the Stoics. The reformers were aware of the Tradition

of Classical Philosophy because of the revival of interest in Stoicism, Epicureanism, Cicero, etc. (the Classical philosophies).]

It used to bother Brown that Calvin didn't produce any Biblical texts to support his view (the "Sense of Divinity"), what authority did he have? But then the light bulb came on and he realized that to say "You've got the 'Sense of Divinity' and I've got the text to prove it" is absurd. You've either got it or not! Having a text doesn't make it. (The most that a Biblical text could do is confirm that it is there).

(b) Revelation in Nature and Providence [EXTERNAL]. (See, Inst. I-5-5). Calvin saw it in these terms: the world is like a theater to reveal God's glory, nature/sequences, Psalm 104:2. God's being is hidden, no one sees him (he remains a mystery); what we see is the world, birds, trees, sky. [Luther, "veiled"] God's glory shines and through creation [See, Romans 1, especially verses 18-19, and Inst. I-5-7]. Calvin does not argue for the existence of God, he doesn't say that he can prove God through nature (doesn't use the Cosmological argument, "first cause").

Calvin feels that humans don't really profit from General revelation (See, Inst. I-4 regarding the Fall, and I-5-11 thru 15 regarding the vanity and guilt of natural religion). Despite the natural revelation and the sense of the Divine human beings lack true piety, there is no genuine knowledge of God. Is it something lost or is just partially hidden in some forms of religion? Calvin feels people have no excuse, they have this knowledge (Sense of the Divine & General revelation), & that his theology is generally drawn from the Scriptures.

(2) Calvin's view of Scripture

(See, Inst. I-6 thru 10 and II-7 thru 11 and various commentaries).

What is the function of Scripture in Christianity?:

- | 1) to restore know of God the creator
- | 2) to give us the knowledge of God the redeemer (that we never knew)

Calvin felt that the Scriptures was a sort of Spectacles (See, Inst. I-14-1). Scripture is not the be all and end all but the means to a better apprehension of God. Scripture mediates that knowledge which we never had (See, Inst. I-5-12 thru 15 and I-6-1).

(3) Calvin's Three Functions of the Law

[Calvin's view of Scripture: Law & Gospel/Two Testaments: Both are God's Word but not the same (See, Inst. II-7)]

(a) Usus Paedagogicus (Galatians 3:24), the slave to get us to Christ, not the teacher but the one sent to insure our arrival at school. Its a temporary function; and the function of the Law is bringing us to conviction of sin. But we need more than conviction, we need to be brought to

Christ (which is the goal of the Law).

(b) Usus Civilis, society needs Law to order itself. You can't have human society of some kind or another, to protect the just from the unjust, to deter the unregenerate.

(c) Usus normativus, (you can find the first two uses in Luther's writings but not this third) this is the principle use of the law. (This is something to be seriously considered: that is, whether the Law still has a place in the Christian life. Calvin seems to think so and cites the following verses, (note: the passages are OT passages) Pss 1:1; 19:7,8; 119:105; Deut 32:46,47. In what sense do we relate to the Law, Do these words apply to Christian. Ps. 1:1 "Delighting on the Law of the Lord, and meditates on it day and night . . ." compare this with Romans 7:6 " . . . But now we are discharged from the Law, dead to what held us captive." We're not under the old written code but in the new life of the Spirit. In what sense are we under the Law? Romans 10:4 "For Christ is the end of the Law, that everyone that has faith may be justified." One the other hand Jer 31 talks about the Law written on people's hearts. In Jeremiah the Lord doesn't abolish the Law altogether, but it's internalized. [This is Calvin's view] We're not under the Law in order to justify ourselves before God, but we're under the Law, the normative use of the Law, as a guide to the mind of God, that God's will still remains. There are certain part of the Law that are superseded---> ceremonial functions, which has been fulfilled. But rightly understood, the Law remains! Paul's understanding of the "Law" is a complex issue, he uses the word in many ways (one way that the word was used was to mean "instruction", thus our relation to it would not be a legalistic one)

Brown feels that the "Normative" use is the same as the "Paedagogic" use---to bring us to Christ. They were saved by faith in the Old Testament, just as in the New Testament, so the Law in a sense is followed the same.

Calvin acknowledges the obvious fact that there are two testaments, but he rejects "Dispensationalist" view, that the Old Testament preaches Law and the New the Gospel. Both preach the gospel (though the NT is clearer) both the Law. Earthly promises of the Old Testament are limited, temporal and typical (that is they foreshadow, in a way the promises of the Gospel, which is Calvin's reflections on Gal.4). For Calvin what unites the scriptures is the idea of the COVENANT! (See, Inst. II-10). God deals with his people on the basis of the Covenant and the essence of the covenant idea is the promise, "I will be your God and you shall be my people." (See, Lev. 26:12). He makes a covenant with Noah, with Abraham, with David, he promises a New Covenant---God deals with people on the basis of His Covenant. God is a covenant keeping God. We need to understand the Scriptures in the light of the covenants that were maintained at the given time (eg., today is the day of the "New Covenant").⁵

(4) Calvin and the Inspiration of Scripture [Biblical Inerrancy],

For Calvin Scripture is clearly "inspired"

For Calvin there were two elements in Scripture:

1) Human element

2) Divine element

- "It flows to us by the very mouth of God by the ministry of men." (See, Inst I-7-5). On the other hand upon reflecting on these elements he seems to emphasize the Divine, writing that the Biblical writer were "sure and certain scribes (amanuenses) of the Holy Spirit." (See, Inst. IV-8-9). 2nd Peter 1:20,21, "The Biblical writers did speak out of their own sense nor by human impulse . . . they set out only what was instructed to them by heaven." In Calvin's commentary on 2nd Timothy (3:16) he writes that we owe the texts the same reverence that we owe to God, since it has proceeded from him alone, and there is nothing human mixed with it." Calvin borders on Docetic view of Scripture, "it's the word of God and the word of man but really the word of God." He means that there was no human impulse in it. He wouldn't say that we worship the Scripture like we worship God, though we are worshipping God in acknowledging that the Scriptures are the Word of God. He uses the concept of dictation though he doesn't develop it, doesn't say it was simply taking down God's notes (See, Inst. IV-8-8 & 9).

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Opening

ROMANS 12:1ff, How do we think of Revelation? Do we think of the verses in the Bible as pieces of a jigsaw puzzle, so that if we have a verse over here it is part of the complete picture and the task of Theology is to put the pieces together and complete the picture. Is there a one to one correspondence between a word or verse of Scripture with Divine Truth? Do we see each verse of scripture as some sort of atomic particle of Divine truth (because each verse has equal weight and corresponds to a Divine truth) or do we need to see it in terms of a larger patterns, or trajectory of truth and lines of revelation. What is the proper place of each particular verse in terms of the larger pattern? Not an "atomic" view of each of verse of scripture as absolute divine truth that is taken out of context.

Paul's vision into the Christian life is a life of sacrifice; which contrasts the middle class Christianity, which is more of a vision of prosperity as the goal of God's for each Christian ("success theology"). This sort of thinking takes the Cross right out of Christianity. It is a critique of the wholeness movement---> personal salvation? What is wholeness? --->THE BODY OF CHRIST!

[* NOTE: My THOUGHT: when you live outside of the community sacrifice doesn't make sense. Individuality of the present "church" only salvation= self realization.]⁵

Excursis (#2): vs 6 "having gifts that differ according to the grace given us let us use them. If prophecy [RSV] in proportion to our faith," does this mean more faith equals more prophecy? Reformed Position is more literal to the Greek, "according to the analogy of faith," i.e., "if you're going to prophecy, do it according to scripture, according to the analogy of the Faith." Keep in line with Scripture.

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I. REVELATION, AUTHORITY & METHOD:

A. Reformed Orthodoxy & Sola Scriptura

1. The Reformers and Scripture

f. HOW SHOULD WE LOOK AT SCRIPTURE?

Is Sola Scriptura? Is this realistic?

[RECAP:]

For Calvin:

(1) Scripture deserves the reverence deserved by God (because it's God's word). But at the same time he used an incipient critical method --->

(a) e.g., 1 Peter, he recognized the different style from the other writings "how is it that Peter, the Galilean fisherman, wrote such good Greek?" Is it a forgery? "No, a

scribe, an amanuensis, of Peter's added the present style." There is then a human contribution to the writing of Scripture and it's not just a case of the Biblical writers taking dictation from the Holy Spirit in heaven. (See, Calvin's commentary on II Peter, the preface).

(b) Calvin is aware that John 8:1-11 is not in the earliest mss, is it then Scripture or not? "It has the style, content, historical value" consistent with the rest of Scripture there is no reason why we should "take profit from what it teaches" (i.e., Calvin sat on the fence with this one -- he doesn't call it canonical but he then he doesn't say that it isn't, but it's content is the deciding factor).

(c) 1 John 5:7 "there are three witnesses, the Spirit, the water and the blood, and these three agree and there are three that bear record in heaven . . ." flow of the text, major codices ---> Calvin says "Okay." THEREFORE Calvin used his reason to deal with it, he gave it his best shot, he employed a form of criticism. These things are called "The phenomenon of Scripture" (generally by those who expound on Inerrancy) which seems to infer that these are the outward appearances and that there is an inner reality. The danger is that it becomes a method of scraping off the dross without questioning the value of the work.

(d) Matt 23:35 & 2 Chronicles 24:21, is it Zechariah the son of Berekiyah (Matt) or the son of Jehoiada (2Chr)? (See, Calvin's Harmony of the Evangelists, vol 3, p. 104). In the volume he offers two solutions: 1. Jehoiada had two names, 2. there is an error in the text as we have it.

(e) Matt 27:9, Matthew quotes Zechariah 4:13 and cites Jeremiah as the origin of the passage ---> The name of Jeremiah was put down by some mistake, Matthew blew it! (See, Harmony of the Evangelists, vol 3, p. 272).

(2) Calvin and Scriptural criticism:

(a) he was not blind to the discrepancies in Scripture,
(b) he was prepared to use reason to determine the truth behind the text,
(c) the Bible as we have got it is not the Word of God per se . . .

g. INSPIRATION OF SCRIPTURE AND THE TESTIMONY OF THE SPIRIT
Calvin

(1) External, (See, Westminster Convention (WC) ch. 1, para 5 and Inst. I-8) Calvin's "proofs" by which human reason leads to a firm faith---> the heavenliness of its doctrine, the consensus of the various parts, the majesty of the style of Scripture, antiquity of the teaching of Scripture, , sincerity of its narrative, the divine attestation of it by the miracles, the attestation of scripture through the fulfilled prophecy, sealed by the blood of the martyrs (See, Inst. I-8-13, compare with I-7-4). Westminster Confession clearly builds upon the thought of Calvin in this regard. But Brown seems to feel that this doesn't prove that the

Bible is anything other than a highly revered ancient book of remarkable quality, but not necessarily the Word of God. Thus "yet notwithstanding our full persuasion and assurance of the infallible truth and Divine authority thereof is from the inward work of the Holy Spirit bearing witness by and with the Word of God in our hearts."

(2) Internal, (See, Inst. I-7-4) "The highest proof of scripture is drawn from the fact of the person of God speaking." (i.e., "How do we know that the Scriptures are the Word of God?" Answer: "We hear God speaking through it." For Calvin it's not that we receive a revelation from God that says that that Book over there (the Bible) is God's Word, but in the course of reading the book God speaks to our hearts. If we want to know what the Spirit is saying we must read the Scriptures. Why? Because the Holy Spirit originally inspired their composition and the Spirit speaks through the same Scriptures now. Calvin refuses to separate the utterance of the Spirit from the utterance of the Word.

There is a question that arises here: Isn't this a a circular argument, or at least very subjective.

(a) Historical note: Very early on in the 16th century Roman Catholic apologists attacked Calvinism precisely at this point as being subjective. These apologists were know as Pyrrhists (named after the Greek philosopher of the Christian era, Pyrrho, who codified skepticism. He was always asking "Why? Why? Why?" and driving his opponents to a confused jelly). They were Roman Catholic philosophers who criticized Calvinism for being so subjective and their answer was, "We're not subjective, we've go the teaching of the Church to interpret Scripture and to guarantee the truth of it." But very early of Calvinistic thinkers started turning this things around and saying that that was subjective as well. "Where do you find a solid rational base in your teaching?" Colin Brown feels this is where Decarte and rationalism in philosophy comes in (Cogito ergo sum, "I think therefore I am" 1618) looking to doubt everything and comes to a positive statement on existence, in the end of it all: "I think, therefore I am." He goes onto ontological arguments about the existence of God, thus creating a shift of emphasis. Decarte and the like (Spinoza) were looking for a rational self-evident scheme of thinking which will get them out of the "quicksands" of theological debates. They wanted a rational alternative (this is where Deism comes in, per Brown), a rational theology that did not have to depend on revelation, upon believing that "God has said this . . .", and "God has said that. . ." This is a contemporaries of the Westminster Confession (Decarte wrote before the Westminster Divines who were the climax of British Puritan Reformed [Scholasticism] Theology). Is there a way out? The Secular Mind has basically gone the way of the Pyrrhists, or at least tried to find answers to the Pyrrhists. (See, Richard

Popkin, The Rise of Skepticism or Encyclopedia of Philosophy, "Skepticism"). There is a secular mind that says you've got several problems with this view of Scripture: Calvin's "Subjectivism," or the "phenomena of Scripture." Is it really the Word of God?

(b) Theological comment on Revelation: How can you know that the Scriptures are the Word of God? (a) If the Bible is full of errors & obsolete ideas then it would be doubtful that this book contains the Word of God. If so then it should be treated as ancient literature which has an antiquarian and literary interest and not the Word of God. (b) What would be necessary to convince one that this is the Word of God. It would be to see God in one corner and look for corresponding lines between God and the Bible. This however is impossible because "no one can see God and live" We can't get off the world to do this without dying first, and then of course it's too late. They are somehow longing for that "Eschatological verification" (i.e., death, so they can compare God with the scriptural record). In a sense, there is no other kind of proof, there isn't a purely objective comment given at all. On the plus side, by hearing the Word of God (the Bible) believers down through the Ages have found that their lives have been put in focus, they have become aware of the Divine presence in a way that they would not have otherwise be aware of. Period.

LIFE AND SUBJECTIVISM ---> you can't get away for it! Life is not thoroughly rational.

h. INFALLIBILITY (use of the term)

(See, Schaff CC vol 3, p. 387) The Westminster Convention of Faith was among the first to use the word "Infallible" but not to describe Scripture directly but as an "Infallible Rule" (regarding the primacy of and fidelity to the Scriptures). The 39 Articles of the Church of England, esp. article 6 (See, Schaff, p. 489, a good basic expression of the Sola Scriptura principle, "Holy Scripture containeth all things necessary for salvation, so that whatsoever is not read therein nor may be proved thereby is not to be required of any man that it should be believed as an article of faith or thought requisite for salvation.") are more open-ended. They were more in the spirit of the early reformers as opposed to the later reformers (more tolerant to a multiplicity of views), there was no discussions on the inspiration of the Scriptures or Inerrancy. Article 20 of the 39 Articles acknowledged the right of the Church to institute rites and ceremonies (as opposed to the Zwinglian idea of permitting only the things explicitly proclaimed in Scripture). The Westminster Confession of 1647, especially chapter 1, according to Brown represents an advanced stage of scholasticism (this is more

advanced that in the Anglican articles); The Westminster Confession is not the apex of Protestant scholasticism but an advanced example of it (Scholasticism being understood as an attempt to express things with precision and in a systematic order). At the same time it must be recognized that sometimes the Westminster Convention draws from the 39 Articles and uses it as a model. Notice that while the 39 Articles discusses Scripture in Article 6 the Westminster Confession puts it right up front as first on the agenda in chapter 1 (dealing in a systematic way with the system of Apology right up front; first dealing with Natural revelation but then confessing its insufficiency to provide the knowledge necessary for salvation and thus they turn to the Scriptures for that sure revelation). In chapter 1 (para 5) of Westminster Confession "We may be moved and induced by the testimony of the Church to a high and reverent esteem of the Holy Scriptures, yet notwithstanding our full persuasion and assurance of the infallible truth and divine authority thereof is from the inward work of the Holy Spirit being witness by and with the Word in our hearts." It's not just an intellectual matter, it's what God's doing in our hearts. And the point of Scripture is to bring us gift and knowledge of salvation. It is concerned with the whole council of God. The term "Infallible" comes up again in paragraph 9 of the Westminster Confession notes that scripture is "an infallible rule of interpretation of scripture," that is Scripture interpreting Scripture. There is a hermeneutic presented here that assumes the perpetuitous nature of Scripture (meaning that Scripture is essentially clear and what is not clear can be interpreted by the clear parts). This is known as THE ANALOGY OF FAITH.

2. Roman Catholic View of Revelation, Scripture & Authority

- a. The Council of Trent (a general council) was convened in the middle of the 16th century to deal with heresy of the Reformation. During the Fourth session (See, Schaff vol 2, p. 80) on April 8th, 1546, the council produced a statement dealing with the canonical Scriptures. (See, Congar Tradition and Traditions, p 165) Congar notes that the council rejected the "Partly Partly" doctrine (Latin, partim partim) which stated that the Catholic Church bases its doctrines partly on Scripture and partly on Tradition (i.e., that there are two sources for Catholic Truth). According to the documents of the council the One source of truth in the Church is the Gospel, "which was promised through the Prophets in the Holy Scriptures, our Lord Jesus Christ the Son of God first promulgated with his own mouth and then commanded to be preached by his apostles to every creature as the fountain of all both of saving truth and moral discipline and seeing clearly that this truth is contained in the written books and in the unwritten tradition which received by the apostles from the mouth of

Christ himself . . ." There are not two sources, but one source: the Word of God, which is found in the Scripture and in the Traditions preserved by the Church (magisterium, the teaching office of the Church). So on the one hand they deny the "Partly Partly" doctrine but give it back with the two-fold understanding of the Word of God via the Scriptures and the unwritten Traditions. How far can we go with Sola Scriptura? We can go as far as Article 6 takes us in the Anglican Articles which centers the subject upon the Scriptures intent regarding the Salvation of man, but it's open-ended regarding things not addressed by the Scriptures. Sola Scriptura is a great fighting slogan but what does it really mean in the life of the Church?⁸

b. John Henry Newman (1801-1890) . . .

(1) Personal History

. . . is an important figure in 19th century thought. He was raised as a high church Anglican, who in his teens converted to Calvinism. He was very involved with the Oxford movement and wrote some of the Oxford tracks (this is when he had returned to the Anglican church and was Vicar of Oxford Church, 1833-1845). They were interested in revival, though it was "High Church" revival (I guess as opposed to the sort of revival that was going on in the United States, eg., "Brush Arbor" etc.). The tracks were called Tracts for the Times and in one he wrote concerning the Roman Catholics that they called themselves the Successors of the Apostles and asked why they didn't live like the Apostles. He was highly hostile to the Catholic Church in the beginning but eventually his thought became more and more Catholic. Later he wrote a book called The Development of Doctrine, concerning the Apostolic Succession that dealt with the problem presented by the differences between the 1st Century church and the 19th Century model. In the course of writing the book he became convinced that one could justify the changes that were evident in the Catholic Church and he became a Catholic. His thought was that the Church was a Living organism and as such was prone to the natural course of change, development, adaptation to circumstances.

Catholic apologists used basically the two following arguments to justify changes: 1) that these were the secret traditions that were all along there (orally given), or 2) that these teachings were in certain books, but Newman rejected this argument because these books proved to be inauthentic as far as being Apostolic in origin. They reflected a later development. The problem for Newman is "Can Rome be justified?" He eventually came to the conclusion that it could and subsequently became Catholic.

(2) Newman's Theology of Ecclesiastical Development:

Chapter 5, "Genuine development as opposed to Corruptions" Newman presented seven steps that were meant to show the difference between true development and false development:

(a) Preservation of type. Baby analogy,

dissimilarity/similarity--->but preservation of type, continuity of type. Law of Moses and the Gospel of Christ.

(b) Continuity of Principle. In Newman's thinking this is more important than the preservation of certain doctrines because principle is a better test than doctrine. Heretics can maintain Orthodox doctrines but in principle work against the principle behind the doctrine.

(c) Power of assimilation-Church development. The Church is able to assimilate with various cultures because the nature of the Gospel is supra-cultural.

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4/04/85

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Opening

1 Thess 2:13, preaching, means of bringing the Word of God to them---not something simply written down, something active---God's speaking.

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I. REVELATION, AUTHORITY & METHOD:

A. Reformed Orthodoxy & Sola Scriptura

2. Roman Catholic View of Revelation, Scripture & Authority

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Scripture and Tradition ---> One Revelation
God speaks ---> through his Church ---> to the World

b.

(2) John Newman's 7 Rules of Development (continued):

- (a) Preservation of type
- (b) Continuity of Principle
- (c) Power of Assimilation
- (d) Logical Sequence. One doctrine leads to another (an elaborate doctrine out of a simple one).
- (e) Doctrines anticipate (each other)-future.
- (f) Conservative action on it's past. True development conserves and presents previous doctrines rather than overthrew it.
- (g) Chronic Vigor-i.e., the test of time.

(3) Comments on Newman:

(a) general method in book, external method---> eg., he looked at what people were saying about the early church, and found that the same things were being said today about the Church (Roman Catholic), and therefore felt that they must be the same Church. He doesn't bother to consult the Scriptures in this particular evaluation.

(b) Newman's method of understanding development abandons any test via Scripture. [This is not to say that there has not been development in the Protestant church or within Scripture itself.]

c. Are There Any Contradictions in Scripture?

Contradiction=contra dico "against the word". Yes!
eg., Genesis 17, the Institution of Circumcision. It was not just a cultural form, or national, community ethic. But then in Phil 3:3/Col 2, Paul writes that circumcision is no longer necessary! [NOTE: it is commonly thought that the Judaizers were somewhat parallel to today's Catholics (in view of the robes and ceremonies and all) but the Judaizers were more like the Inerrantists (in their literal appropriation of the words of Moses, etc.) thus Paul would be the Liberal!] Paul follows a rule of "Continuity of

Principle", eg., Gal 3:6, reflects free grace in terms of salvation over the formality of circumcision. The Truth is not on the surface.

What about a continuing canon?

tests:

1. Apostolic authority
2. God continues to speak (through the mss)
3. compatibility with the rest of Scriptures, continuity of essential ideas. Underlying unity ---> PROMISE!

(See, Schaff 2, p. 256-271, regarding the development of doctrine). The Authority of the Church in deciding matters of doctrines, etc. rises out of authority given to Peter by Christ (the Primacy of Peter), this authority was then given to Peter's successors, the preceding bishops of Rome (this is because Peter's authority has universal jurisdiction). Eventually all of this evolved to an understanding of the infallibility of the Pope. Pius IX made a "dry run" of this Dogma when he pronounced the Immaculate Conception of Mary without first convening a general council of the Cardinals and Church leaders. Once this proved to be successful he pronounced the Dogma of the Infallibility of the Pope. The implementation of this Dogma is actually quite narrow (contrary to popular Protestant thought). That is the Pope speaks infallibly only when he is speaking ex cathedra, that is officially for the Church (the term was derived from the idea that it is an authoritative pronouncement issued from the cathedral, which is where the bishop's chair is). When the Dogma was pronounced Newman and others felt that it was the wrong time for it and thus were called "Inopportunist" (he was also in the dog house for this, only to be made Cardinal by the next Pope, Leo XIII).

(See, Peter Toon Development of Doctrine in the Church Eerdmanns. For various Catholic documents See: H. Denzinger, which is now edited by Schonmetzer, Enchiridion [an English version was published entitled The Church Teaches, which arranged by topics], also A. Flannery Vatican Council II and More Documents of Vatican Council II, published by Eerdmanns). In Vatican Council II (p. 755), which was convened from 1963 to 1965, a document was produced that was call the Dogmatic Constitution of Divine Revelation (it is referred to by the opening Latin words, Verbum Dei). The council (and this document) basically reaffirmed the statements made during the Council of Trent regarding the Church having one Gospel founded upon the Sacred Traditions and Sacred Scripture. This teaching was then entrusted to the Holy Church and administered through the office of the Magisterium, which alone has the authority to interpret the Scripture and the Traditions of the Church).

d. Summary:

- (1) The Roman Catholic church doesn't sufficiently

acknowledge the supremacy of Scripture and confuses the issue by making tradition and scripture equal.

(2) Papal infallibility is not a proper development in light of the Word of God.

(3) Church is not the guardian of Scripture but visa-versa (see, 2 Cor 4:6; John 1:5).

3. The Analogy of Faith⁸

- a. Intro: (See, Daniel Fuller, "Biblical Theology and the Analogy of Faith," R. A. Guelich, ed., Unity and Diversity in New Testament Theology, 1978, Eerdmans, pp 195-213).

The Analogy of Faith as understood by the Reformers is basically that the Scripture is clear in its meaning and any obscurity is in our lack of knowledge. The process of defining the unknown is done by applying the known. That is, Scripture interprets itself. (See, Westminster Confession chapter 1, paragraph 9 found in Schaff, 3, p 605).

- b. The motive behind this is:

(1) Everyone can potentially understand the Scripture,
(2) to preserve the supremacy of the Scripture (you don't need anyone to teach you (Organization, church, or professional) because Scripture interprets itself.

- c. Problems with the Analogy of Faith (Sola Scriptura):

(1) It leads to a highly subjective approach to Scripture (tendency toward preconceived ideas, eg., Martin Luther's treatment of James---he arranged a canon within the canon because of his understanding of Romans, and Calvin was prone to read the Synoptic Gospels in the light of the gospel of John).

(2) It prevents you from grasping the proper content of the difficult passages; we miss the point and set about to homogenize the scriptures with the result of having a "Mass market Christianity." This prevents people from hearing the Word of God.

(3) Cross-referencing limits the topics treated - things tend to fall into the same slots.

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4/09/85

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Opening

2 Timothy 3:16,17. All Scripture; what is Scripture? Paul is talking about the Old Testament and most likely not the NT---it wasn't written yet, besides, it is doubtful whether he considered his own writing as Scripture. Thus it is easier to prove the inspiration of the Old Testament than of the New Testament. We don't have the explicit statements regarding the inspiration of the New Testament that we have regarding the Old Testament. Thus it is a transferred or inferred concept from the OT to the NT. Regarding Paul's language---> it is profitable for teaching, etc., what is it unprofitable in? We obviously have some sort of focus in Scripture. Can we say it's inspired when referring to doctrine but not when referring to science, etc.? We can't really do that. But this is not saying that all truth that has ever existed is in the Scriptures ---> there is a focus to Scripture. We must draw our attention to this phrase "Inspired by God" (theopneustos, literally "God breathed"), the thought here is that in order to speak I need to breath. Breathing enables me to speak words and thoughts. Pneuma, is used in the NT for both Spirit and breath. Thus our words are articulated by human breath and God's words are articulated by God's breath, that is, the Holy Spirit. You need the Logos of God (the Word of God), likewise you need the pneuma (breath/Spirit) of God. And you need the Word of God and the Spirit of God to have the mind of God. And there is no Word of God without the Spirit of God and the Spirit speaks the Word of God. All Scripture is uttered by the breath of God.

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I. REVELATION, AUTHORITY & METHOD:

A. Reformed Orthodoxy & Sola Scriptura

3. The Analogy of Faith (continuing comments)

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d. Scriptural basis

The Protestant faith has traditionally interpreted the Analogy of Faith to mean Scripture interpreting Scripture (Romans 12:6).

What did Paul mean when he used this phrase in Romans?:

(1) The RSV seems to intimate by its rendition of the passage that "the more faith leads to the more prophecy" which according to C. Brown is to be rejected.

(2) Calvin (from his commentary on Romans, p. 460) writes that "prophecy" should be understood to mean "a right understanding of Scripture" that is exegesis/exposition of Scripture. But he doesn't really deal with what prophecy

meant to the original hearers. It isn't quite the later doctrine of interpreting Scripture by Scripture. He confuses the issue by making Prophecy equal to Scripture.

(3) C. Brown: regarding the Word of Prophecy ---> the injunction is that one must make sure that they prophesy in line with the Faith (set of beliefs) that they had previously received from Paul. These things are to be tested by the Faith (today this translates to testing ones teaching [eg., "word of faith"?] by the Scriptures. We should be testing teaching by Scripture and conduct by Scripture but the Biblical books must be understood within the parameters that they were written in. We can't say, "book X is a major book and book Y is a minor book and when you run into troubles just find a parallel passage in book X. . ." Not just going to the text and taking the text out of context and using them as pretext but literally trying to understand what the message is. That is the Godly wisdom that we need to learn and to practice.

4. Concluding thought on Sola Scriptura

- a. Scripture is our Source of our knowledge of God as Creator and Redeemer. It is our ultimate test, our final court of appeal. (See, Westminster Confess., chapter 1, section 10 and Anglican articles, article # 6).
- b. Sola Scriptura sounds good, but in practice none of the Reformers took the term absolutely literally. They never really believed "Scripture on its own, without anything else." There was always something else involved in their interpretation of the Faith. Calvin argued that everyone possessed an innate "sense of God," an awareness of God. He described the Scriptures as the "school of the Holy Spirit." So for Calvin it's never just Scripture and nothing else, it's always Scripture and the Spirit (See, Inst. III-21-3; Westminster Confess. chap 1, sec. 6, 10). Luther spoke of the Scriptures as "Christ's spiritual body." How do we get to Christ himself? His answer is through the Scriptures (WA vol 7, p. 98). Luther and Calvin, the bible on its own was not the pure Word of God, pure and simple. For Luther the Bible as we have it was not identical to the Word of God. For example, the book of James was in the canon but Luther entertained serious doubts about it. Calvin noted errors (scribal errors).
- c. The Truth of Scripture doesn't lie on the surface of the Biblical text for them. There is no Word of God apart from the Scripture but the truth of the Word of God has to be got through understanding the text and sometime you have to do some Biblical criticism. The Bible is normative, it's sovereign, but the point of the Bible is to lead us to Christ. It's something that we must see through (eg., Calvin's Spectacles) and as such it not something merely to be admired but to look through them and bring things into

focus. The truth is not on the surface but we must do some work. "For every complex problem there is always a simple solution that is almost always wrong!" says Machen. Slogans such as Sola Scriptura or Inerrancy has its uses but its uses are limited. And to we just stick to dealing with just simple solutions to complex problems then we'll no doubt get ourselves into all kinds of trouble.

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B. Neo-Orthodoxy

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1. Background

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They wanted to get back to an Orthodoxy but the old Reformation didn't seem quite right. To appreciate Neo-Orthodoxy one has to consider to modern developments that had transpired previous to this:

- 1) the rise of biblical criticism
- 2) the changing philosophical mood

(See, Henning Grat Reventlow, Rise of Biblical Criticism; W.G. Kummel, The New Testament: the History of Investigation of its Problems (presently out of print); Stephan Neill, The Interpretation of the New Testament 1861-1961).

a. The Rise of Biblical Criticism

From the 18th century onward people were beginning to question whether everything in the Bible was true. They were beginning to wonder whether the Bible was just another collection of ancient documents that should be valued as source material. But was it really the Word of God? The offshoot was obviously Liberalism. Now Neo-Orthodoxy wanted to get back to the Bible as the Word of God but at the same time take into account the Bible as a collection of valuable documents.

b. The Change in Philosophical Mood:

(1) What Kant (1724-1804) was saying is that the Human mind is limited. The human mind sees things in terms of its own pictures. The human mind thinks in terms of time and space. But Kant was unsure whether we could say that there was time and space out there. Time and space are concepts that we bring to Reality in order to get Reality out there into focus. Ultimately we don't know what Reality is like in and of itself. (Reality is understood by categories understood within ones mind). This all means that we're going to be very agnostic about the Nature of God. It means that we shall treat the Bible as Kant treated it. As a book which embodied certain moral truths, for Religion is a way of teaching morality. (See, Kant, Religion within the limits of Reason alone 1793). Kant's religion was a rational deism, and God was a regulative principle but not a cognitive principle. It was useful nonsense. We can speak about God, but we mustn't fool ourselves into thinking that there is an entity out there somewhere that we can know

simply by applying the term "God."

(2) Schleiermacher believed that there was another way of approaching God which outflanked Kant. We all have feelings of awareness and a part of that awareness is a knowledge of our dependence upon a Reality outside of ourselves, namely God. This gives rise to an interpretation of Christianity in terms of this "sense of awareness." For Schleiermacher that is Revelation, this sense of awareness.

(3) Soren Kierkegaard (1813-1855). In an article by Steven Evan in Christianity Today he suggested that Francis Schaeffer misunderstood Kierkegaard (which was not well received by many readers). To Schaeffer he was an Irrationalist. Evangelicals, since the 18th century have not liked to talk about "leaps of faith" (Kierkegaard's infamous phrase). We've tended to want to talk about Rational step. We want to say that our faith is completely and utterly Rational and that there are rational reasons for belief and if you don't believe there are rational reasons why unbelievers are guilty before God (slight vested interest here on the part of Evangelicals).

(a) His basic thought being (over-simplified): God is wholly Other. This is true in the following ways:

(i) in a metaphysical sense, a different sort of being (understanding how our humanity is tied to our having physical bodies and the fact that God is bodiless, etc. --- thus God exists in a way that is appropriate for God);

(ii) God is morally pure (Holy), whereas the definitive form of man is one of moral imperfection, or impurity; thus we have a colossal gap between God and man.

(iii) The next question, then, is how can we know God? Through a "Tower of Babel" (the human effort of building a tower to heaven, eventually falling upon the realization that our "towers" can only reach so far and that no matter how far we go in the physical realm we'll never be able to reach him in the other realm). Thus God can only be known as he chooses to be known, he must make the initiative! How to communicate with man being outside of man's grasp of consciousness, God must become Man (but in that he must remain wholly other and therefore portrays a Divine Incognito, what the disciples saw, what his parents touched was a man with all of the faculties of a common man because his God-hood defied human detection, being beyond human consciousness by nature). So even in revelation we have both (1) the unveiling of the Divine nature and (2) the veiling of the Divine Nature (all of this producing the need for faith - the infamous "Blind Leap"). "No one can see God's face and live . . ." (See, S.K., Philosophical Fragments).

(iv) With regards to the Scriptures this translates to mean that the Revelation of God is veiled in the human words of the Bible. This can be seen somewhat like the peeling of the onion, the layers seem endless until one is left with a pile of onion skins on the table and a question about where

the onion went. We can do the work of Biblical study, the grammatical work, the historical survey, the cultural exposition and be left with a table covered with layers, asking the question, "Where's the Word of God?" It's in and through the layers.

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2. Bultmann (1883) & Barth (1886)

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a. Introduction:

Both were follower of school of Dialectical Theology which says that we cannot say directly what God is like but we can only know God through a dialectical process. This process being that Truth emerges when in encounter with the Bible, in the course of having a dialogue. Bultmann became heavily involved in Form criticism & the History of Religion schools of thinking, doing his work in Biblical theology [re: the gospel were thus viewed by him as pictures not of the prophet from Nazareth but of the Church's faith in Christ]. Consequently Bultmann became viewed as the "liberal" (and Barth the conservative).

b. Barth abandoned Dialectical Theology feeling that if God is literally wholly other than nothing more can be said (See, Church Dogmatics, vol 1).

(1) Three Forms of the Word of God (He felt that there were three form of the Word of God):

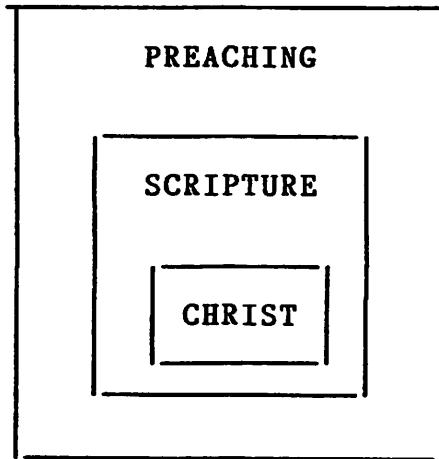
(a) Jesus Christ - the primary revelation of the Word of God. Scripture itself presents the picture thusly. The primary sense of the Word of God---> God's message to us, which is perfectly given in the person of Jesus.

John 1:1; 14:6. Jesus is the mediator of both Reconciliation & Revelation (two ways to look at Christ): Reconciliation in terms of what he did and Revelation in terms of who he is.

Matt 11:27, Son reveals God (& God reveals the son), Heb 1:2, God has spoken in these last day by his son, 2 Cor 4:6, the knowledge of God, Christ's face.

(b) Scripture is the Word of God. The Bible is essentially the witness of the prophets (OT) and the apostles (NT), who look forward and backward, respectively, to Christ. Evangelicals are generally nervous regarding Barth's use of the term "witness" feeling that it may imply that the Bible is a witness to the Word of God and thus be something other than the Word of God. Barth feels that the term is Biblical. In John 5:39 Jesus himself refers to the Old Testament as a witness to him. Thus the scriptures function as apostles and prophets today directing us to God's truth. In Matt 10:40 Jesus sent out the disciples saying that whoever received them receives Christ (parallel passages, Luke 10:16; John 13:24). To receive the message is the same as receiving the one who sent it. (See, Church Dogmatics, vol 1, part 2, pp 487ff)).

(c) Preaching is the Word of God. God speaks through his servants today (by the test of Scripture, which is depended on Christ). What we have is three concentric circles (in our case, rectangles), with Christ at the center. We never encounter them apart, but the three forms present themselves together.



(2) What Barth introduced was a Dynamic view of Scripture. For Barth inspiration covers the original writings and the understanding of the present reading (he's stretching "inspiration" to include what was previously called "illumination"). (See, 1 Cor 2:6-16 & 2 Cor 3:4-18).

He felt that the Bible was both the Word of God and potentially fallible, much like the Apostles and Prophets whom the book is a witness of (See, Christian Message, p 59, and Church Dogmatics, vol 1, part 2, pp 529-30 & 509).

"To the bold postulate that if their word is to be the Word of God that it must be inerrant in every word, we oppose with an even bolder assertion that according to the Scriptural witness about Man which applies to them too, they can be at fault in any word and have been at fault in every word and yet according to the same scriptural witness being justified and sanctified by grace alone they have still spoken the Word of God in their fallible and erring deed and word."

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4/11/85

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Opening

Exodus 33:17-23; 1 Cor 13:8-13. Revealed truth ---> that itself is partial truth, and not a kind of "face-to-face" truth.

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I. REVELATION, AUTHORITY & METHOD:

B. Neo-Orthodoxy

3. Knowing God (The Nature of Revelation)

a. Kierkegaard

This is where Barth began to feel uncomfortable with his Dialectical theology: If God is wholly other than what are the implications? The implications are that Playboy magazine is as good a guide to theological truth as the Bible is. That is that they are equally close and equally distant when referring to true (absolute) knowledge of God. All we could say about God is that he is wholly Other. Our knowledge would be something like this: there's a hole in the wall there, and God is somewhere in that hole. We can't say anything else about him other than he's Other, he's different because we can't see him. That would be the end of theology, that would be the end of any kind of witness, it would be a kind of Agnosticism. That is why Barth abandoned Dialectical Theology.

b. Kant

This problem was nothing new. Kierkegaard put it in a radical way and Barth perceived it force. Kierkegaard was influenced by Kant and his book, Critique of Pure Reason. Kant saw that the mind was equipped to think in terms of cause and effect, time and space. It was meant to handle material world, but anything beyond that it can't handle. Period. This is because all of our language, all of our thinking is in terms of a material world (eg., in the book of Exodus God is spoken of in terms of "Standing" or "the hand of God," etc.).

c. Aquinas

But Kant wasn't the first to see this problem either. It was something acutely felt by the Neo-Platonists and Thomas Aquinas centuries before. The Neo-Platonists solution was to say that when we talk about the transcendent reality of God, we can only describe it in terms of what God is not, via negativa ("the way of negation). We say that God has feet and hands and eyes but that is not the way that God really is. Thomas Aquinas agreed that we must describe God in negative terms---but it must be balanced by positive

terms, via positiva. But we have a problem here, says Aquinas. When we use words for God what exactly do we mean? (See, Summa Theologia, pt. 1, ques 13).

(1) Language and God: When we say something about God we must say it three ways:

(a) Univocal. We use words in this category when the word used is spelled the same way and carries the same meaning even in different contexts. This category is not applicable when speaking about God. In fact "normal" speech does not fall under this category. This is because ordinary common language has a certain ambiguity and the only real univocal (literal, exact) language is mathematical/scientific symbols: "+", "-", "H₂O", etc. A level of precision is attainable but it attainable at the price of abstraction. If you want to have absolute precision and universality then we have to get away from ordinary language and get into symbolic logic or mathematics (which refers to abstracts and the ideal world, but when one deals with the Real World then our language becomes ambiguous and fuzzy).

(b) Equivocal. When one has an equivocal term one has a word that is spelled the same, sounds the same, but having two or more unrelated meanings ("Mug" illustration, multireferential terminology defined by syntactical context or gesture). When referring to God such terms would be meaningless because they are ultimately untrue---God is not those things.

(c) Analogous. In this category the words have a "likeness" and an "unlikeness" about them. There is not a direct one for one correspondence to the word and the thing signified by the term. So that when we say that "God is our Father" we do not mean that God had intercourse with a female god and brought us into being. When we use male images for God these are understood analogically just as when we use female images (eg., Logos and Sophia). So we must accede the truth of the image but it is not a literal truth, so that we can depict God in anthropological terms and anthropomorphic terms. And there's nothing wrong with using anthropological terms: "God seeing," "God hearing." But when we say that "God says" it does not mean that God has a tongue and teeth that make sounds. Words for God are not literally true but metaphorically true. (See, Jesus' Kingdom Parables; this is why Jesus says "that the kingdom is like this," we're not talking about a literal kingdom, etc.). So when we're using religious language than we must be aware of the fact that these terms are not literally true but symbolically true. Ordinarily people make that adjustment in their use of God-talk.

d. "Knowing . . ."

Our knowledge, conception of reality, is approximate (Cat and the mat illustration). The idea is that we fill in

the details according to how the story stirs our imagination or thinking. Language is not a thought-transferrance process like a tv station sending signals to tv sets. And in the same way the Bible is not a long-range telescope to the Biblical past where we actually see the things taking place as it happened but the words in the texts produce images generated from our own experiences or understanding and we apply these images to the "meaning" of the text.

We are used to giving objective absolute certainties on things but life isn't that way; it presents good approximations but not objective absolute certainties. "We know in part." Thus in terms of presenting Biblical truth one must contextualize everything; choosing the truths that are absolutely important is not our job (i.e., "this one is culturally bound, out the door with you, and this one is absolute, I'll put you on my doctrinal statement . . ."). In the act of translating a passage we must translate faithfully according to what the text says. Contextualize within the context of exposition and application and not translation. (NOTE: when we talk about the images that the Bible produces in one's understanding, this does not exclude any operation of the Holy Spirit (See, John 16, ". . . He will teach you . . .")---there is an intuitive side to this process. Matt 5:8, "the pure in heart shall see God" (The Beatific Vision) reinforces the thought of the intuitive nature of "Seeing God" and condition of seeing God is not academic accumulation but purity of heart.

C. Contemporary Evangelicalism

1. Classical Princeton Positions (Charles Hodge, B.B. Warfield).

a. Charles Hodge (1797-1878)

Volume I of Hodge's Systematic Theology deals with the subject of Scripture & Revelation (See, Systematic Theology). The book was written as a new textbook for new theology students at Princeton (previous to this the students had to study their systematics in Latin).

Hodge argued for infallibility. Regarding these alleged discrepancies, "In view of the whole . . . these 'errors' are insignificant." He obviously had a different emphasis in his view of the Scripture. His was one of the great Parthenon with a speck of sandstone in the marble here or there as opposed to Lindsell who would see the situation in terms of a pneumatic tire---one hole and the entire tire is deemed useless. Hodge sees his position as completely in keeping with what is understood as Plenary infallibility and inspiration. (See, Systematic Theology vol I, pp 169-170).

b. B.B. Warfield (1851-1921)

He is considered the great theologian of Biblical inspiration and infallibility (See, B.B. Warfield, The Inspiration and Authority of the Bible). But why did he take up this particular debate? He sought to give the doctrine a more definitive expression.

(1) There are several points to his understanding of Biblical infallibility:

(a) Christianity would still be true without an inspired or infallible Bible. (See, BBW, p 210). We've got an inspired infallible Bible but it is not the most fundamental truth to Christianity. The general historical truth of the documents would be sufficient to buttress Christianity's claims. Infallibility is not the cornerstone. "Let it not be said that we've built up the whole Christian system upon the doctrine of plenary inspiration. We've founded the whole Christian system upon the doctrine of plenary inspiration as little as we've founded it upon the doctrine of angelic existences. Were there no such thing as inspiration, Christianity would be true. Of all its essential doctrines would be credibly witnessed to us in the general trustworthy reports of the teaching of our Lord and his authoritative agents in guiding the Church preserved in the writings of the Apostles and their first followers and in the historical witness of the living books. Inspiration is not the most fundamental of Christian doctrines, nor even the first thing we prove about the Scriptures. It is the last and crowning fact of the Scriptures. These we can prove authentic, valid and credible, generally trustworthy before we prove them inspired." Warfield feels that the Bible is historically reliable but we don't need infallibility in our apologetics. He believes in infallibility as a sheer matter of fact the documents are infallible, it's a sort of defacto thing. Whereas for someone like Francis Schaeffer one needs an absolute or everything disappears into a relative soup. There is a difference of use and approach and use.

[NOTE: defining "infallibility," per Kenneth Cancer, "Infallibility is basically that Scripture won't let you down." Regarding the difference between "infallibility" and "inerrancy"? Probably something more political than theological. Face it, it's a moving target].

(b) Jesus and Scripture⁹: the core of the argument is that Jesus and the Scripture stand or fall together because Jesus authenticated Scripture by his use of Scripture and his pronouncement on Scripture. And therefore, we believe in the inspired Scriptures because Jesus did. Thus if the Scriptures are proven to be fallible than Jesus must be fallible too. [This is part of Warfield's "Kenosis" Christology. Various 19th century theologians argued that when Jesus emptied himself (see Philippians 2:6) in the

incarnation that he gave up various divine attributes such as omniscience and omnipresence and thus became limited in his understanding and conditioned. See, New International Dictionary of New Testament Theology, "Revelation in Contemporary Theology," vol 3, pp 325-337, esp. 329].

(i) Jesus and the prophetic scripture: how his life was guided by the scripture, Jesus lived by the Word of God, the very words of God. "Have you not read?" seems to equal "don't you know what God said on this subject?" (See, Matt 11:10; John 5:39-47).

(ii) God and Scripture: The words are sometimes used interchangibly. What Scripture says, God says, and visa versa. (Compare: Rom 9:17 & Ex 9:16; Gal 3:8 & Gen 12:3;18:18; Matt 19:4,5 & Gen 2:24).

(iii) "Thus saith the Lord": God quotes. The formal statements that express the idea of plenary inspiration, See, 2 Tim 3:16; 1 Pet 1:23ff; 2 Pet 1:20,21; 1 Thess 2:13; Matt 5:17. Thus what the Scripture says, God says. (See, David Kelsey, Uses of Scripture for a treatment of B.B. Warfield's "Biblical Theology" which Kelsey calls Biblical Positivism).

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4/16/85

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Opening

1 Cor 2: Insight into Paul's attitude toward or observation regarding the Knowledge of God:

- 1) He is not talking (as the Bultmann school says) about Greek wisdom as such but the Rhetorical Tradition.
- 2) He writes that he is determined not to know anything but Jesus Christ and him crucified. The standard interpretation (per the Bultmannian school of thinking) was that Paul was not interested in the historical Jesus but in knowing the "power of being crucified with Christ and the power of the resurrection." Brown feels that that is a wrong interpretation and that it means exactly the opposite. The Jesus that Paul was interested in knowing was the one who was crucified, the historical Jesus; he was interested in the Christ that was alive, the one that suffered the Passion and revealed his glory in the Resurrection.
- 3) How can we know God? There is no Christianity which is not a Spirit-Christianity. You can't start off with Christ and graduate to the Spirit. There is no knowledge of Christ apart from the Spirit. God knows his own thoughts through the Spirit. To know God is to know the mind of God. Only through the Spirit, not some sort of progressive knowledge.
- 4) The Knowledge of God is more than just knowledge.

CHRIST & THE SPIRIT

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I. REVELATION, AUTHORITY & METHOD:

C. Contemporary Evangelicalism

1. Classical Princeton Positions

c. The Evangelicals & Scripture

The Princeton School influenced American and English Evangelicalism. Regarding the English, during the 40's there was a minor revival through the universities and when the movement started looking for a theologian to take the lead from it found none. So it looked across the Atlantic and found B.B. Warfield.

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2. The Contemporary Debate

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a. Francis Schaeffer

He had a different attitude toward the whole Infallibility/Inerrancy question than did Warfield or Hodge. Hodge and Warfield believed in an infallible Bible, seeing it as infallible because God inspired it but still Christianity would survive without an infallible Bible.

Schaeffer felt that an Inerrant Scripture was the principle of our rationality. He felt that we need an Inerrant word from God as the basis for the Rationality of our thinking. In his way of thinking, all non-Christian systems are contradictory or irrational, being in need of something to guarantee our rationality. This world view says that we understand "feet" and "inches" because somewhere there is a perfect example of "feet" and "inches" (Platonic Understanding of Reality?).

On the plus side, Schaeffer, being essentially an Evangelist, tried to relate Christianity to a broader picture---to science, and art, and music, etc. It's obvious from his writing that he didn't want Christianity to be an individual subjective sort of thing. Also, he would not be considered a genuine intellectual (whatever that is) because it seems that he had not read the authors or philosophers that he commented on.

[NOTE: 2 basic schools of thought in Protestant Apologetics: the Evidentialists & the Presuppositionalists.]

b. Harold Lindsell¹⁰

(See, Battle for the Bible, and The Bible in the Balance). His basic thought is that if you don't see the Bible as God's Inerrant Word that you'll get yourself into trouble (a bit ambiguous).

(1) An overview of his thoughts:

(a) God's Word equals the Scriptures (they are identical) and therefore Inerrant. "How can God speak through errors?" Therefore for him, inspiration equals inerrancy. (See, Balance, p 53, 83). This is his main appeal in Inerrancy.

(b) The slippery slope theory. He believes that once you deviate from Inerrancy, you will fail. (See, Battle, p 112ff, this passage is regarding "Black Saturday" and questions regarding the Millennial dispute at Fuller that lead, according to Lindsell, to Fuller's fallen present state).

(c) He engages in an "Investigation of Theological Institutions" (past and present) to illustrate his slippery slope theory.

(d) Jesus certifies the truth of the Scripture, he certified the historicity of the Old Testament (eg., Jonah was "certified" because his reference to it in Matt 12:40-42). His thoughts run as follows:

(i) per Warfield, we take our attitude toward the Scripture from Jesus,

(ii) Thus Jesus certified the historicity of his illustrations (See, Balance, p 216). NOTE: There is an implied hermeneutic here of Scripture which treats many of the things of the Old Testament as historic and it simply jumps to the conclusion. Historical Jonah because of historical Jesus, One historical Isaiah because there was one historical Jesus. What is implied by Jesus' citations was to illustrate or identify his point, and it cannot be used to prove another point (regarding the Historicity of anything!)

(e) The Root Trouble (See, Balance, chapter 7, pp 275ff) is the Historical-Critical method, this is the Bibles deadly enemy. Brown seems to feel that all this amounts to is a misguided wish to turn back the clock (which can't be done, of course). The fact that Luther and Calvin used a Critical method doesn't seem to dawn on Lindsell.

(f) There seems to be an underlying principle of language in Lindsell's thought. He seems to adhere to a picture-view of language. That is, that language is a series of verbal pictures (this implies a one-to-one correspondence to reality). The Adam and Eve mentioned in the Bible gives us a picture of what actually happened---> the Bible includes a hermeneutic of language (See, JETS, 25, #4, 1982, pp 79ff "The Chicago Statement of Biblical Hermeneutic" and T. Boban Hebrew words compared with Greek for the origin of the Hebrew picture-word fallacy).

c. Statement of Biblical Inerrancy: the Chicago Inerrancy Statement (1979)

(1) The statement consists of three parts and a preface that are arranged as follows:

- (a) A short statement (five points),
- (b) 19 articles of affirmation and denial,
- (c) an exposition (largely written by Packer).

(2) A few comments of selected points (per Brown):

(a) Article 1: "Holy Scripture equals the Word of God not through the authority of any church or organization." Brown gives this one the thumbs up.

(b) Article 3: "The Holy Scriptures in its wholly inspired . . ." It is not merely a witness, or something that "becomes" the Word of God because such would be dependent upon man. Thumbs up per Brown.

(c) Article 5: "God's revelation within Scripture is progressive . . ." okay, per Brown ". . . but we deny that any later revelation corrects or contradicts earlier revelation." This second part gets the thumbs down (eg., circumcision).

(d) Article 9: They affirm that inspiration guarantees that Scripture is true in all of the things that it addresses. Thumbs up.

(e) Article 10: They affirm that inspiration applies

only to the autographic text of Scripture . . . but the copies we possess contain the Word of God with "great accuracy . . ." This is quite different from Inerrancy. What we're left with is theoretical inerrancy.

(f) Article 16: "We affirm that Inerrancy has been an integral doctrine with Church history . . . and deny that it is a recent development as a reactionary doctrine to higher criticism." This simply is not true, per Brown. Jack Rodgers sees it as a development of Protestant Scholasticism switch from Platonism to Aristotelianism. Brown says that the Reformers were far more eclectic than that (referring to Platonic versus Aristotelian thought) and just used whatever worked.

(g) The Exposition: "Scripture is inerrant not in the sense of being absolutely precise in modern standards but in the sense of making good its claims to achieve that measure of focused truth at which its authors aimed." "Not precise," what do they mean then by "Inerrant" The truth of the matter is that the authors focus was very narrow.

d. Summation:

What has taken place is a doctrinal development comparable to transubstantiation in the Middle Ages. They are trying to maintain an objective presence of the Word of God in Scripture necessary to safeguard the Word of God. The actual words of Scripture become the Word of God with the outward appearance of human words---a change of substance. Thus Inerrancy is potentially a Docetic view of Scripture (it only appears to be human when it is actually divine).

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4/18/85

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Opening

Matt 5:17-27; Deut 13:1-6. Signs & Wonders and leading the people astray. Don't follow one, in fact kill such a one, that would lead the people from YHWH even if he uses signs and wonders. The die was cast even before the development of "Messiah." This is then a good objective proof of the miracles of Jesus, the way that the leaders objected to him. The Pharisees followed a Deuteronomic theology while Jesus' theology was of the Law and the prophets; question must deal with more than just the letter of the Law but with the intent of the Law. This subject is germane when considering question of Catholic miracles and Calvin's "So what" response to their claims (if it contradicts obvious scriptural teaching than it's origin cannot be the God of the scriptures).

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I. REVELATION, AUTHORITY & METHOD:

B. Evangelicalism

3. James Barr's Criticism of Fundamentalism

a. Evangelicals & Their Attitude Toward Scripture

[NOTE: Barr seems to be working with a pile of books published by InterVarsity Press and another by B. Ramm and critiquing them as somewhat representative of the Fundamentalist movement, or typical of the Fundamentalist movement.] (See, James Barr, Fundamentalism and Beyond Fundamentalism.)

(1) Barr feels that the evangelical Christian view of Science and Scripture is a literalism coupled with an evasiveness. An example of their evasiveness that was given by Brown was that they don't seem to care to think about the difficulties involved with their literalism (eg., Methuselah and the ages of the Antediluvian population).

(2) Inerrancy has become the constant principle for our Rationality. This is true of Schaeffer or Lindsell but not Hodge or Warfield. (See, Fundamentalism, p 53).

(3) There is a very strong desire to harmonize Scripture and frequently in a spurious and artificial manner (eg., the account of Jesus cleansing the Temple, when did it take place?; Brown's view---> one cleansing at the end of his ministry and John's usage is one of thematic ordering).

(4) Fundamentalism can be characterized by its placing everything into all or nothing at all categories (eg., you must buy into System X and "whoever is not for us is against us . . ."). Interestingly enough these Inerrantists also

have a hierarchy regarding which books are "more profitable;" They have there favorite book (See, Fund., p. 45).

(5) The authority of Jesus is at stake. Per Barr, Jesus came as Savior of the World and not as some sort of timetable (See, Fund., pp 73ff).

(6) There is a curious accommodation of Scripture to modern knowledge . While holding to their literalism they run around and try to accommodate to present scientific theories (eg., The Flood or the two Creation stories in Genesis, etc.). Brown seems to feel that perhaps the problem is that they had poor assumptions from the beginning. Why doesn't someone consider whether these stories are parabolic or mythic? Brown supports a "less-than-historical" attitude toward the Genesis Creation account, for example, on the basis that there seems to be two creation "parables," one in chapter 1 and the other in chapter 2, that cannot be "harmonized" without treating the text "less-than-literally."

EXCURSIS: Brown notes that in Evangelicalism/Fundamentalism there is a belief that they know what Scripture says and therefore the point of getting a theological education is to get a better grip on what is already understood and to get better marketing skills to propagate this truth. This is bound up with the traditional Protestant view of the perspecuity of the Scriptures. That is, If the Scriptures are perspicuous in that way then the Evangelical Fathers have understood it and therefore we don't need further Biblical research except maybe to answer critics like Barr and Bultmann and Barth. But as far as getting a deeper understanding of the Scriptures, no, because we understand the Scriptures already. Brown feels that we need to completely rethink from top to bottom what the Scriptures are actually saying. Perhaps we've got it seventy-five percent correct but there's a massive twenty-five percent that needs to be examined.

(7) Fundamentalists want absolute truth (anything else is non-truth). (See, p 97, 98).

(8) Fundamentalists view scholarship as an method of assurance that the Bible is true and to refute liberalism. They also subliminally crave respectability. (See, pp 123-5).¹¹

(9) Looking at many Evangelicals, Brown finds that they pan liberals for their "Rationalistic influence" (the old cop-out argument, "Don't listen to them, they're just . . ."). This obviously doesn't address the issue. It puts down other people (" . . . won't make the same idiotic mistakes as Kierkegaard, etc." [eg., Schaeffer]).

(10) Evangelicals tend to be complacent, self-satisfied and put forth little effort to understand the positions of other (See, pp 162ff).

b. Conclusions:

Barr doesn't reject verbal inspiration because there is no other type of inspiration. That is, inspiration must extend to the words themselves. It's just the extensions that the fundamentalists add that are wrong, per Barr (eg., the New Testament verifying the Old Testament narratives historicity [See, p 304]). They practice a sort of Reafication, that is giving the Bible a false (misplaced) objectivity. They treat it as if it were not the result of history and experience, giving it a false objectivity. Thus, it is a wrong-headed approach to Scripture.

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4. Colin Brown's Concluding Reflections on Biblical Revelation, Inspiration & Inerrancy

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- a. No one believes that the Bible's inerrant because the Bible that we have is not the autographs. "A high degree of accuracy" is not the same as inerrancy. We must allow for the Bible itself to modify itself.
- b. We cannot prove the inspiration of the New Testament (from internal pronouncements within the Bible itself). The gospels don't present themselves as inspired nor does Paul. The Old Testament is called inspired by the New but the New Testament makes no such claim. But because the Old Testament is inspired we infer that the New (being in our eyes better) is also inspired.
The later New Testament writings do make certain claims: Rev 22:18; 2 Pet 3:15,16 ["Paul and other Scripture"]. Also in 1 Cor 7:25 Paul gives us his opinion on a particular practice (which we infer to mean that at other times he's giving us the Word of God). The inspiration of the New Testament is something that we take for granted when actually it is an article of Faith.
- c. What about Jesus: his understanding of "to fulfill . . ."
- d. We need to take into account the way that language works:¹² Analogy---it is not literally true. We need to get away from assumptions that words are verbal photographs when they are actually memory/sense activators. Along this line of thought, we have been betrayed by our education and culture ("objective tests" and "video" mentalities respectively). (See, Wittgenstein, who was associated with linguistic

philosophy, Philosophical Investigations, part 1, p 48 (e) paragraph 114 [originally Tractatus Logico Philosophicus]
We often view language and truth as "that's the way things are" tracing the things of nature, one is merely tracing around the frame through which we look at it. We have a framework perspective on reality and truth, an approximation.

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4/23/85

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Opening

Acts 17:16ff; Paul at Athens. The Athenians are curious about new news (people most often given to reading newspapers don't care about anything). Jewish quarter (Paul's tactic); he was arguing with the Jews and the "devout ones" (a technical term for Gentiles that followed the Torah but hadn't received circumcision, similarly the term "saint" is a technical term, the sanctified ones---> Gentile [Brown thinks that this term has a polemical meaning to it, be used to counteract the thought that only Jews could be sanctified]). The big philosophies of Paul's day was not Platonism or Aristotelianism but Epicureanism and Stoicism; and Paul's references to General Revelation are made with one eye on those philosophies. Anastasis ("Resurrection") was thought to refer to a different divinity that reigned alongside Jesus. It should be noted that there is a point of contact in all of this. They're not Believers, but there's a point of contact.

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I. REVELATION, AUTHORITY & METHOD:

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C. Evangelicalism

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4. Reflections on the Nature of Revelation

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e. Summation

There is a danger, in Evangelical circles, of developing a doctrine of Revelation that parallels the development of the Medieval Doctrine of Transubstantiation. That is, they're trying to secure a substantial objective presence of God in the Scripture. But we have got to live with the double reality of Scripture as God speaking with us and in the human words of Scripture. As with the Lord's supper as being a means of meeting the Lord without having to have the element changed. So the Scripture are the vehicle of God's revelation without removing the human elements, namely the human words. Interestingly, those that tout Inerrancy are generally Zwinglian in reference to the Lord's Supper (viewing the sacrament as a memorial). They are content to live with that but at the same time they insist on there being a "real presence" of God in the Scripture. It was Zwingli's understanding that when we feed on the bread and the wine we do feed on Christ in a sacramental way. Brown says, that in a sense, Scripture is sacramental, that is in hearing these words we hear the word of God without the human words becoming something other than the human words that they are.

The point to grasp is the meaning of Theopneustos of 2 Timothy 3:16. How did Paul understand inspiration? When

we speak we need breath. The Word of God articulated by the breath of God, namely the Holy Spirit. But it doesn't entail one to one correspondence theory of Truth. Brown then invoked a telephone book illustration, saying that the truth of God is not contained in the Scriptures like names in a phone book to be randomly cited and invoked. A biblical illustration is the use of parables in the scriptures where the truth emerges as we read through the story and not in each element randomly pulled to pacify whatever anxiety we're seeking to squelch. In addition to this there are trajectories within the Scriptures that we must follow through which are expressed in various line of thought. All of this defies us to find the Truth of God lying on the surface, even of Scripture.

Finally we must take into consideration the Three fold form of the Word of God (See, p 24 of these notes). The scriptures are about the Word of God and the Word of God became incarnate in Christ (See, John 1:1, 14, etc.).

D. Revelation in Nature, History & Experience

1. Review of the Different Approaches to General Revelation.

a. Three Main Approaches to the Knowledge of the Existence of God

(1) The Ontological Argument; Prove by Rational argument alone (on "being").

(2) The Evidentialist Argument; To appeal to the evidence in the world and then draw ones conclusions.

(3) The Presuppositionalist Argument; The world doesn't make sense unless you presuppose the existence of God.

b. Various Theologians and the Existence of God:

(1) Anselm (1033-1109)

He was the author of the Ontological argument for the Existence of God. He was Augustinian in his basic theology. (See, The Proslogian chapters 2,3,4, and A. Plantinga, Ontological Arguments). ". . . That then which no greater can be thought. . ." His argument appeals to reason without looking at any particular evidences. A serious objection was made to this argument during his life time by Gaunilo in that one "could think of a perfect island but that was not the same as saying such an island existed." It is not enough to define something as existing and include its existence in the definition. You need some sort of empirical conformation that that reality exists. Kant made the point that you can't just add things in your mind that has no bearing on Reality. Reason alone is not the guide to ultimate truth---reason is not geared for that kind of work. It works on raw data and thus is dependent on such data. It can develop a consistent system based on the data given, but it's validity is only as good as the data and doesn't work

outside of the system. Thus the existence of God is not self-evident to reason alone.

(2) Thomas Aquinas (1225-1274)

(See, Summa Theologiae part I, Question 2, Article 3). Is God's existence self-evident? To God it is, but to us within the created world God's existence is mediated within the created existence. He points out Paul's position in Romans 1 is that God is reflected through the things that God has created (i.e., we don't have a straight hot line to God, but it is mediated to us through Creation).

Aquinas proposed Five ways to show that God is: the first three consisted of the Cosmological "First Cause" argument, the fourth was a Platonist argument, and the fifth was a Teleological "evidence of design" argument.

The gist of his Cosmological argument is: everything is in motion, but nothing moves of itself, thus there must be a different kind of Cause, an uncaused Cause, a transcendent First Cause. We don't see that First Cause, we don't even see the line of those causes that wield their way toward. We just see a limited portion of the causes immediate to us (it invisible in "Time"). The problem with this argument is how does one know that this "First Cause" is the God of your religion? How do you know it's the God of Christianity and not the one of Islam or Buddhism. God is simply a title we give that First Cause. So it's a rational argument but doesn't prove the God of the Bible. We're still left with a "Leap of Faith."

He goes from discussing the "Cosmic Mind" to identifying it with the God of the Bible. The gist of the Teleological argument is that there appears to be an element of design in nature. This leads to evidence of purpose in Creation, things appear to act toward an end. The question then is raised: What makes you connect the God of the Cosmological argument as being the same as the God of the Teleological argument or with Christianity, for that matter? We presuppose the unity of the world, a finished product, a coordinated system, a unit. But just it's not. What if the Greek or Norse Mythologies were correct and that the Created universe is a patch work of God-conflicts? This is a tacit presupposition. (Brown felt that Aquinas' Platonistic argument wasn't worth going over). (See, E.L Mascall, The Openness of Being and He Who Is).

He leans heavily on Aristotle and this theory of Causes. The basic objection to the Teleological argument is asking "What is the purpose of the World?" (Obviously no one has the capacity to know such a thing, and also involves the existence of Evil in the World). Then there is the question regarding things that don't seem to have a purpose (eg., the human appendix). Because of these difficulties the question is raised about Aquinas thought he was doing. A present Roman Catholic theologian, Victor Prell feels that Aquinas is just echoing the traditions that have been handed down to him and that he doesn't seem to care this way or that about this argument (evidence of this is the lack of development

of the concepts in his writings). Brown can't buy this theory.

According to Brown, Aquinas was a kind of presuppositionalist. He was co-relating our experience and our faith. This concept of "Causation" was born out of experience---the evidence of causation doesn't provide complete answers to the problems it poses, but Faith in God the Creator fills the gap. That is, our belief in God as the Creator provides us with an answer that is adequate to our experience of Causation. The same is true with the Teleological argument: the "design" is enlightened by Faith in God the Creator. He was not a strict evidentialist nor a strict presuppositionalist. Faith is the answer. Faith makes sense the experience. Revelation and Faith shed light on Experience. It is not a proof but a kind of presupposition.

There is another form of the argument that appeals to experience. In addition to the moral and the teleological argument that is the appeal to moral experience (See, Kant, Critique of Practical Reason.) Kant felt that he had smashed the rational reasons for the existence of God. He felt that the moral and the teleological arguments were dependent upon the ontological argument which was itself was a worthless tautology and therefore you could not prove the existence of God rationally. The moral argument pertains to the question of whether you can find instances of a universal moral law in your actions (that is, that you should try to live by actions that can be reduced to such a "universal moral law"). For example the question could be raised, "Should you kill people?" The response according to Kant would be, "No, it's not a good thing to do. You can't make a law to say that it's good to do in certain occasions and not in others." (I think he striving at seeing Divine existence on the basis of the existence of Morality). Brown questions then, "Why should we do this at all?" Ethics is not self-evident---but people are aware of moral values. A conformation of this is the way that people will tell lies to cover up an evil action (pointing to their understanding of "good", etc.) or how they will appeal to justice. There have been in the last century attempts to make ethics a matter of moral convention. Rousseau felt that the laws of society were based on convention (See, Social Contract). But is it so? Although convention is an aspect, they do reflect values and the question remains where did these values come from? The biblical answer is like Paul's illustration at Athens, that they believe these values but don't necessarily know or understand where they come from. They're "worshipping unknown gods."

(3) Calvin

Calvin felt that human beings had a sense of Divinity. He refers to the revelation of God in Nature and in Providence but he doesn't say how it works and he doesn't use the Cosmological or Teleological arguments.

(4) Hodge

(See, Systematic Theology vol 1, pp 204-240). Hodge combines Calvin with a more traditional approach to Aquinas and Anselm. He sets about to rationally prove the existence of God.

(5) Van Til/Schaeffer

They were skeptical regarding the Cosmological or the Teleological arguments because they found that these arguments fell short of proving the existence of the God of the Christian Faith. So they adopted a presuppositional point of view---that is philosophy will get you nowhere until you presuppose the truth of Christianity as contained in scripture and then things fall into place.

(6) C.S. Lewis/Norman Giesler

Traditional Evidentialists, going from the Cosmological/Teleological argument to the God of the Bible (i.e., a "leap of faith" in seeing this "First Cause" as the God of the Christian scriptures).

(7) Barth and Brunner

In the 1930's he had a debate with Emil Brunner (who had written a book entitled, Natural Theology). (See, Brown, Carl Barth and the Christian Message, pp 78-98). For Barth God being wholly Other can only be known as and when he chooses to reveal himself, eg., in the person of Jesus Christ in Scripture. Thus Natural Theology is a horrendous waste of time. He felt that it was foolish to look for the knowledge of God by reflection of Nature and experience without the appeal to Special Revelation (The Bible) or Jesus Christ.

Brunner felt that Barth had gone too far and that he was neglecting a vast area of truth and experience that needed to be developed. Brunner saw six points where Barth had overstated his case regarding Natural Theology:

(a) The matter of the Image of God in the Bible. Did the Fall obliterate the Image of God in man? Brunner feels that it did not. Therefore there is a point of contact with the Divine within man (being the Image of God within us).

(b) General revelation: Doesn't the New Testament talk about General revelation? Brunner says yes.

(c) The Preserving Grace in the World (formerly called "Common Grace" by previous theologians), this being the Grace found in Creation, the Grace poured out on all living things, righteous or unrighteous.

(d) There are certain Divine Ordinances in the world such as marriage and society (the State). There is a universal characteristic in our groupings.

(e) The General revelation is the Gospel's point of contact---it's its clearing ground.

(f) Does Grace abolish Nature or complete Nature? Brunner feels that it presents a renewal of Nature---to become more of what God meant for us to be.

Barth's reply to Brunner was: No, Answer to Emil Brunner. He wasn't interested in developing it or arguing with Brunner. He felt that the Image of God was ambiguous--Barth denies the existence of General Revelation. As far as it being a point of contact he feels that the Gospel doesn't need a prior point of contact.

Later in life Barth published Fides Quaereus Intellectum ("Faith Seeking Understanding") which was a line by line commentary on Anselm's ontological argument. In it he redefined the object of Anselm's study as a more presuppositional work than a "Rational Proof Statement". Secondly, he also changed his position regarding his understanding of the Image of God. He thought that it must refer to the Male/Female relationship---the husband & wife relationship reflects the Image of God. And thirdly, he came to recognize the passages that refer to General Revelation.

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4/25/85

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Opening

Acts 17:22ff. Paul at Athens (continued). Is he an evidentialist or a presuppositionalist?

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I. REVELATION, AUTHORITY & METHOD:

D. Revelation in Nature, History and Experience

1. Different Approaches to General Revelation

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b.

(8) Barth and Brunner

Because Barth was dogmatic in his stance he appeared to be in more control. But Barth's position that there is no revelation apart from that which comes through the Word of God could have been turned around by Brunner by referring to various passages in scripture that discuss general revelation to say that the revelation that people have in general is in fact a revelation of the Word of God; that the Word of God in Christ, the Word of God in Scripture enables us to get that more General Revelation into focus.

(9) W. Pannenberg

(See, Jesus, God and Man (1968), Revelation as History (1969), Basic Questions in Theology, 3 vols. (1970-73), Theology & the Philosophy of Science, and Tupper, The Theology of W. Pannenberg). He argued against Barth and the the Theologies of the Word. He sees that Continental theology is too narrow in concentrating some form of Revelation. (Oscar Cullmann and his theology of Salvation History---his focus of revelation was too narrow per Pannenberg). We need a clue within history to interpret history and essentially this clue is the history of Jesus Christ and his resurrection

(a) The Resurrection is an historical event. Using the criterion of historical analysis the disciple report that Christ came back from the dead. Thus, while our experience says that no one comes back from the dead and all such stories are fantasy, this event changes the limits that our experience would put on it.

(b) This historical event contains the meaning of history. Brown uses a movie-preview illustration, the Resurrection is a preview of the meaning of history (taken from history's limits and place somewhat at its center?) It authenticates and vindicates Jesus as God Revelation regarding man. Thus Pannenberg wants to see all history including our own personal history as revelation. Brown asks, How do we think of Revelation? God revealing himself in the Bible only or within the circumstances of life also? And what's the relationship between the circumstances and

the Spirit. How do we interpret the phenomenon? (C.S.Lewis wrote that experience proves nothing, it depends on how we interpret it. But that is not to say that experience tells us nothing) Barth would say that revelation is in the Words whereas Pannenberg would say that revelation is in the history.

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2. Developing an Evangelical Theology on General Revelation

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a. Biblical Texts on General Revelation

(1) Psalm 19: "the heavens declare the glory of God . . ." The heavens ("sky", literally) bears God's stamp, reveals his glory. God is interested in Creation! It reflects his glory. Barth's response is that the rest of the Psalm is about the Law, so we're guided to the Scriptures (See, Colin Brown, Carl Barth and the Christian Message, chapter "The bankruptcy of Natural Theology").

(2) Acts 14:15-17: Miracle of healing was interpreted in terms of their pagan ways. But this passage reveals something about Paul's assessment of their faith:

- 1) Thought this was a word of pagan gods
- 2) It gave a picture of their gods (the greater one doesn't speak with men).

This should have told them two things:

- 1) God is a good God.
- 2) You shouldn't confuse God with Nature.

(3) Acts 17:22ff - this passage is not a justification for "Soap-box preaching." It reveals that Paul felt that they had a genuine insight into the nature of God. He is neither a presuppositionalist or an evidentialist (he doesn't present a proof or a gap in their thinking). He seems to feel that these people have a sense of the Divinity (per Calvin)---this is Brunner assessment of Paul here.

Regarding Paul's quotations: "In him we live and move and have our being . . ." (from the Stoic tradition), Epimenides. The rest of the passage is alluded to in the Syriac Commentary by Ishodad as being about some thinking that Zeus was dead ("the Cretans are lazy beasts . . .") but that he was risen "In whom we live . . ." etc. The second quotation, "For we are his offspring," is taken from Aratus (another song of praise to Zeus). Therefore, Paul is willing to recognize that non-Christians may have a genuine insight into the Nature of God. But this general revelation needs to be supplemented with the gospel. Brunner had a point. The things is that Paul reinterprets their experience because he feels that he has the bottom line via the Resurrection.

From Athens Paul went to Corinth where he wrote the letter to the Romans (See, Romans 16). The letter to the Romans shows evidence of having been influenced by his experience at Athens (See, Romans 1:18ff). An interesting parallel to the inter-Testamental book, The Wisdom of Solomon, chapter 13. The book is dated A.D. 40 by the

minority crowd (being around the time of Caligula) and around B.C. 1 or 2 by an Alexandrian Jew by the majority crowd. Some illusion to this book appear in other New Testament books as well (See, Oxford Dictionary of History of the Christian Church, "the Wisdom of Solomon," pp 1471).

This is not presented as a proof of the existence of God in the Classical sense, it is not an attempt to prove that God is by the witness of Nature; God's existence is a given, Nature tells us something of his Character or nature of God (eg., "God must be great to have made all of this . . .", "God shouldn't be thought of as another creature among 'Creation'." [we mustn't cut God down to size]).

(4) Romans 2:12-16: The standard interpretation is that Paul's writing hypothetically about the Hottentots in the Bush that will be judged by God in proportion to what they know.

Barth's interpretation: Who are these Gentiles that obey the Law that they don't have . . .? Gentile Christians! Paul's comparing the Gentile that have received that gospel with the Jews that have rejected it. The story is not just about being saved but what is the status of the Jews in the light of the Advent of Christ. Not a piece about Natural Theology at all but Jews and Gentiles in light of Jesus' promised coming.

b. Models, History & Knowledge: How Do We See the Two Types Fitting Together?

(1) Introduction

Models ----> constructing an idea (See, I. Barbraur, Myths, Models & Paradigms, pp 30ff).

History: Leopold VonRanke, his goal behind writing this piece of history was not for didactic or moralistic reasons, but "to show how it was" (wie eigentlich gewesen "get to the facts . . ."). The truth of the matter however, is that there is no such thing as absolute objectivity. What we normally have is selected interpreted records of events. What are they doing then? They're making a model, showing us a segment or construct which helps us to get an idea of what actually happened (if it done properly). Brown uses an illustration of the Civil War-in the two hundred or so pages of text gives one an idea of what took place (via one's vantage point). There are basically two types of models:

(i) ---> Primary models--construct made at the time or near to the time of the event by an eyewitness. (The bible gives us a series of primary models, "Jesus went to the Synagogue . . ." "Peter preached at Jerusalem . . .").

(ii) ---> Secondary models--taking the evidence and reconstructing ones understanding of the event.

This is what the Bible gives us, selected pieces of the picture (not the actual thing---just in a scaled down version, no we get the model). History, much like a painting, simply gives us a broad outline and the significant details (See, Fritz Stern, Varieties of

History). The objective of the exercise is to have an understanding that enables us to understand the past and thus the present and the future.¹²

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4/30/85

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I. REVELATION, AUTHORITY & METHOD:

D. Revelation in Nature, History and Experience

2. Developing an Evangelical Theology on General Revelation

b. Models, et al (continued):

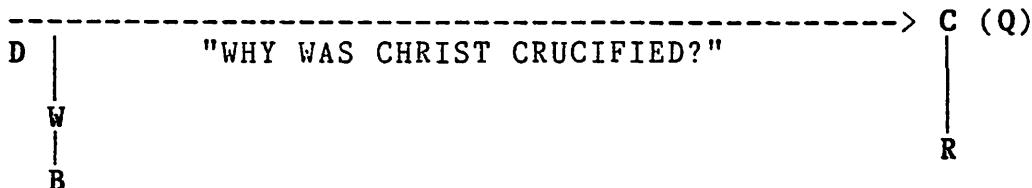
Can't get back to the Event---> we must make "models." We are doing history when we read the Bible, because it is not a high-powered telescope.

Primary models: record of the eye-witnesses made nearest to the Event.

Secondary models: made from the Primary models, used to get a grasp of what actually happened---this is what happens in the pulpit---"By your models you shall know them."

(See, Brown, "The Historian and the Believer," Van Harvey, ed., History, Criticism and the Faith, p 166).

We're not just flashing words across our minds--- understanding involves interaction. Goes from Data to what the Data points to, the Conclusion. The Data is interpreted in the light of the Warrants, which is supported by the Backing. The Conclusion is Qualified by the Rebuttal to the Data (i.e., if there are other factors not investigated in the model).



On top of our understanding of Scripture that we have, structured view, this is what happens when we try to understand the Bible. Truth---> is not statements given and received on our minds. "Knowledge is never a matter of taking a look and seeing." (Lonergan)

c. Paradigms & Analogies

Brown quotes E. Troellsch his article "The Historian and the Believer": "Analogy is the key to History." The struggle is how do we analyze an ancient document? When it presents problems to our world-view, we use analogy, we draw on our current understanding of reality and compare that with the document before us. Thus we conclude that an account about Saint George slaying a dragon is a Mythical account. It doesn't fit in our world-view. In light of this Bultmann feels quite at home stripping the "Mythical" overcoat from the Scriptural Corpus. (See, Brown, "The Historian and the Believer," Van Harvey, ed., History, Criticism and the Faith).

If this is the way that we normally deal with "history" what's to stop us from stripping away the Resurrection

account, etc. Pannenberg in Basic Questions of Theology notes that given enough evidence (a truly massive amount) one could conclude that our previous conception were too narrow. There is a limit to our use of Analogy because Reality is broader than the experience of an individual. An example of this is found in an illustration noted by Hume, about one time that the king of Siam was told about people from a certain European country as walking on water. The king concluded that the reporter was lying, all on the basis that people cannot walk on water---at least the water he had known. At the time he had never experienced what happens when water gets cold enough to freeze . . . Recurrent things and single event things

Biblical religion goes both ways: Looking at the past in view of the present and looking at the present in view of the past. This is what Paul does, he's grounding a future hope on a past event: the resurrection. This is what the other Biblical writers do in form their Christian discipleship and formation (Brown's description of the Biblical writers goal), 1 Peter 2:11; Heb. 13; James 1:1, the writers use analogy to interpret that present in light of the past---Something we do in every day life. As David Runion said, "The race is not always to the swift or the battle to the strong, but that's the safe way to bet."

Revelation is not simple buried in the hills. Using Scripture to get insight into---to get patterns-paradigms. Two things about revelation:

(i) Pannenberg, Universal Revelation going on in nature, history and providence. But in order to understand or interpret we need to apply the paradigms.

(ii) The use of Reason---Evangelicals use slogans, eg., "Reason above Scripture versus Scripture above Reason." The truth is that we can't understand Scripture at all without Reason, it must be used to understand Scripture. Paul uses it to support his claims (eg., the Circumcision debate).

II. THE DOCTRINE OF GOD

A. Classical Theism

1. A Definition of Theism

(See, H.P. Owen, Concepts of Deity, Richard Swinburne, The Coherence of Theism, and Ronald H Nash, The Concept of God).

Can God ride a bicycle?

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5/02/85

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Opening

Romans 11:32-36; God's purpose/strategy---who would have thought God would've received the Gentiles and rejected the Jews (See, Isa. 14:13-14) God is inscrutable in the last analysis, just when we thought we had it figured out . . . It's a reminder that we need a certain amount of humility. Barth, we know God but indirectly. We don't know him as he is in himself.

In Him, through Him and to Him, this is theism;
To Him be glory forever, that is worship.

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II. THE DOCTRINE OF GOD

A. Classical Theism

1. A Definition of Theism

a. Introduction. Romans 11:36 "From Him through Him . . ." Distinction between God on the one hand and things in the other. Mathematically symbolized:

$$(G)od + (U)niverse = (R)eality$$

For the Theist Reality does not simply consist of God, Reality is God plus the Universe (we are separate from God). In view of Creation, God plus the Universe equals Reality. And the Universe is entirely dependent upon God. God does not need the Universe. But this is not necessarily what Christianity is about.

The term, "Theism" is derived from the Greek for God, Theos. Simply put, it's the belief in God. Richard Swindburns (See, The Coherence of Theism) writes, "by a theist I understand a man that believes that there is a God." "A person without a body who is eternal, free, able to do anything, who knows everything, is perfectly good, is the proper object of human worship and obedience, the creator and sustainer of the Universe." Obviously one doesn't need to be a Christian to be a Theist. Swindburns' definition is somewhat like A. E. Taylor's (See, Hastings Encyclopedia of Religion and Ethics, "Theism," vol 12, pp. 261-287).

2. Reflections on Theism (and its Alternatives)

a. Theism has two main groups:

- (1) Jewish monotheism,
- (2) Greek Thought.

b. Jewish Monotheism. There are those that talk about Christianity as being Western, but the truth is that it is Eastern sharing its roots in Judaism as does Islam. All of

which points back to Old Testament Judaism which is essentially Monotheistic. There are some who would say that the Old Testament is actually Henotheistic, that it speaks of other gods but that they are essentially "false" or "fakes." Key Old Testament passages:

Exodus 3: Moses and YHWH (See, NIDNTT, "God," vol. 2, pp. 66ff); Exodus 20: 10 commandments; Deut 5 & 6:4-5: "You shall have no other gods before Me . . ."; Isa. 40ff: Isaiah develops a universality of YHWH, a vision that encompasses Creation. The first experience of God for the Jews was that of Redemption and this was later developed to include Creation (so say various OT scholars). But there is a definite trajectory in the OT toward a monotheistic appraisal of God.

c. Greek Thought.

(1) Plato (327-47). In Plato's doctrine of the Forms Plato asks, "How do we give an account of the World? How is it, for example, that we keep on finding recurrent ideas?" Brown cites a "Beauty" example to illustrate the idea that for there to be "Beauty" there must be some common extractable characteristic. Toward the end of his life he was hesitant to say how far one could go with this idea of Forms. Was there then "Form of Hair," or "Form of Mud," etc.?

The Nominalists of the Middle Ages say that the Forms are just names with no existence of their own. The other two schools of the thought were the Realists, they followed Plato's teaching and thought of the Forms as being real; and the second school was the Conceptionalists, they thought of the Forms as being real but they only have existence insofar as they were embodied in actual entities (the Thomists would fall under this category).

(2) Aristotle (384-322). He held a different view. Instead of looking for forms, and being unable to explain how or what these forms are for of what kind of existence they have, how precisely the forms relate to actual entities; What we should ask about Causes.

Four types of Cause (proposed by Aristotle):
(a) Material (the matter from which it is made)
(b) Efficient (the cause that brings it into existence).
(c) Formal (the form that it takes)
(d) Final (end or purpose or point of making the cause).

Aristotle uses the illustration of a statue. It's material cause is the marble, it's efficient cause is the sculptor, its formal cause is the form that it takes, and the final cause is the end or purpose of making the statue. Aristotle is saying that when you look at entities you can ask what is the cause of it on at least four different levels.

He does this with the world (See, Metaphysics) he argues to a "First Cause" or a "Prime Mover." (Refer to the

discussion of the Cosmological argument on p.). In Aristotle we need to be aware of the distinction between "Potentiality" and "Actuality."

(3) Thomas Aquinas.

Thomas Aquinas used Aristotle's Causation argument and Potentiality/Actuality argument. Aristotle noted that when we look at things in the world they are either actual or potential (though not both together in the same respect). Example, a child is actually a child but potentially an adult (and not both). One of Aquinas' arguments is that all things that we know are finite and are in this state of potentiality or actuality, but if there wasn't a being of a different order then the whole process could never start because all finite being need some impetus outside of themselves to change then from potentiality to actuality. God is a different type of being because God is pure Actuality (Lat. Actus Puris), that is all finite being diminish in that in acting they change because they use energy (chalk illustration, to write on the board the chalk diminishes and leaves part of itself on the board) becoming either better than before or worse than before. But is God like that? Is God a growing God? Process Theology says, "Yes." But the type of God that we believe in (Aquinas) is not a God in time and space, he is not like a finite being, he is eternally pure actuality, that is not a static God, as in himself, but already contains all perfection, all active but without the kind of change that we identify with physical beings. What Aquinas is doing is taking ideas from the Bible, taking ideas from the Christian Church and reflecting on them philosophically. Therefore, Aquinas' type of Theism is a mixture of faith and philosophical reflection. And Brown feels that all Theism has to have those elements.

Excursis

We must not equate Greek thought with Plato and Aristotle primarily because the more popular philosophies during the Apostolic era were not Platonism or Aristotelianism but Stoicism and Epicureanism. They were bothe forms of rationalism (and Stoicism in particular is associated with a kind of Pantheism). Thus, as some today would point to Evolution as the explanation for everything, so there were those in that day that pointed to the Logos (Reason) as the solution for everything. So in a sense the Stoics were Logos-Pantheists.

d. Alternatives to Theism.

(1) Atheism & Pantheism.

Atheism is the denial of God. At the present time the most dominant Atheistic system is Communist-Marxist philosophy. Historically Marxist Atheism grew out of the German Idealism (associated to Hegel, which goes back to the Pantheism of Spinoza).

(a) The Pantheism of Spinoza.

Spinoza was a 17th century philosopher that was described by some as being a "god intoxicated" and by others as a "hideous atheist." Pantheism comes from the two greek words Theos (God) and pas (all). In Pantheism God and Reality are identical:

$$(G)od = (U)niverse$$

Spinoza had an equation: deus sive natura (God or Nature). That is when you look at Reality from one standpoint it was Divine, there's a divine rationality to creation, the laws of science are divine decrees, etc.; but there's no god over and above the world, the laws are just there, their being has its own laws. Therefore:

$$(G)od = (U)niverse = (R)eality$$

(b) Problems with Pantheism.

What do you do with evil: bombs going off, the Holocaust, Hitler, are they all expressions of the One Divine Being? Pantheist must say that Being or God is not wholly (Holy) good, or that if we could perceive of the totality then we'd see that Evil is ultimately Good, or that this was a "Necessary consequence."¹³ But this seems to contradict experience.

If Reality is the Divine Mind, then how is it that the Divine Mind can be different thoughts in one person then another, or make mistakes? To Brown Pantheism is absurd.

But in the 18th century many were fascinated with Spinoza's Pantheism (Schliermacher, et al) and what fascinated them was his denial of a God over and above the world; All the difficulties that people were experiencing in believing in a God over and above the world, where is such a God? Can we be sure that such a God exists. This led to the discussion of "Being" as opposed to "God" (See, Paul Tillich). Some like Tillich reject "Supranaturalism" in favor of speaking about God as being the "Ground of Being," or "Being-in-Self," and all finite beings are manifestation of Being. His thought can be traced back to German Idealism (represented in Hegel and Schelling).

(c) Hegel.

He spoke of the "Absolute Spirit" (Geist). He saw Reality as Spirit coming to self-consciousness. History and time and Nature and space are the materialization of the thoughts of the Absolute Spirit. This is where we get back to Atheism. Hegelianism makes everything compatible with the system but there is no real reason given for believing in it.

(d) Marx.

Marx began his career as a Hegelian but later rejected the idea of an Absolute Spirit, thinking out his thoughts in terms of or in favor of Materialism which just saw Matter or the evolution of Matter as the essence of things. Historically it's a direct descendent from Hegelianism.

(2) Deism.

Deism comes from the Latin term Deus meaning God and it is a term associated with figures from the 17th and early 18th century who wanted a view of God in the world similar to Theism (G + U = R) but also a God who didn't interfere or reveal himself. The Deists of the 18th argued that belief in God was rational but that God could be known by rational reflection of Nature and one didn't need any special revelations and that these argued that Christianity was based on Priest-craft and Mysteries. One didn't need either. They ridiculed prophecy. Because of Christianity's use of prophecy and miracles to buttress Christianity's claims (from Calvin on). But their rationalism refused them access to the miraculous. So they were left with a God of Nature. So ever since Evangelicals have been sensitive to attack Deism and vindicate the miraculous.

The Deists don't deny Jesus as a teacher but find that his early disciples shrouded him with mystery and elevated him from a great teacher to God. (See, Thomas Jefferson, The Life and Morals of Jesus of Nazareth).

(3) Agnosticism.

This is a relatively new term, coined by Thomas Huxley (friend of Charles Darwin). He needed a term to describe his own position and those of the other "I-don't-know's; the people who said, "I don't know and I doubt that we'll ever be in a position to know." So this is A-Gnosis--> not-knowing.

(4) Rationalism & Empiricism.

Styles of philosophical thinking without pre-judging the issues. Rationalism embraces two extremes: (1) historically, the philosophy associated with Descartes, Spinoza, et al; they thought that Reality was essentially Rational, that it displayed a Rational nature; the other extreme (2) the popular belief that those that deny the existence of God, if one is Rational one cannot believe in Revelation or the existence of God; the two concepts are exclusive.

Empiricism is a style of doing philosophy that says that all our information about the world and reality is mediated by the senses. However, we have got to look at the world and reflect on it if we are to get a view of Reality. Knowledge is based on experience.

Neither Rationalism nor Empiricism are really exclusive of Theism. One could attest to the validity of Theism and hold to a form of either Rationalism and/or Empiricism.

3. The Attributes of God

a. Definition.

(1) E. L. Mascall (See, He Who Is, 1943, p. 116, quoting a Catholic writer, R. P. Phillips):

Those absolutely simple perfections, unmixed with imperfection, with exist necessarily and formerly though in a higher mode in God.

(For further reading see, Mascall, The Openness of Being, study on Natural theology today [1960's]; H. B. Owen, Christian Theism, Steven Davis, Logic and the Nature of God).

(2) Brown's definition: Those qualities which make God God. One cannot, according to Brown, strip God of any of his attributes. They are either there or not there. They're not options.

b. Notions Associated with God's Attributes.

(1) God's Aseity.

This term comes from two Latin words, a "from" and se "himself." Thus the Divine Aseity refers to God's "from-himselfness." That is it is the belief that God owes his existence to no other being but himself. If one were to say that was a prior raw material that became god than one would have to worship the raw material as god.

God is Actus Puris, pure actuality. Think of Moses and the Burning bush, the bush burned but was not consumed. That is what God is like. He derives his existence from himself, he did not diminish in anyway, he is already perfect.

(2) God's Simplicity.

Some book's associated with Catholic philosophical theology will speak of God as being Simple. This not to say that God is easy to understand. Divine simplicity means that God isn't a compound being made up of various ingredients. (See, Westminster Confession, chapter 2, Anglican Articles chapter 1). Why would one say that God is simple? Because if one were to say that God is made up of constituent parts then this would mean that God is not one being ultimately, but it would be the parts that would be the ultimate. It also says that the different attributes of God are not different parts of God (eg., Love or Righteousness, or Holiness, like these are three parts), but it is saying that in God his Love is the same as his Righteousness, his Love is the same as his Holiness, his Holiness is the same as his Righteousness (they coincide, there is no contributions). There is a unity. They are just our way of expressing the Divine Mystery and for our purposes we have to speak of God's love or Righteousness or Holiness.

c. Classifying God's Attributes.

Some classify God's attributes along the lines as being either "Communicable" and "Incommunicable." Incommunicable means those attributes that God shares with no other creature. Whereas other attributes can be communicated to others. (See, Hodge, Systematic Theology, vol. 1, p. 375).

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5/07/85

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Opening

James 1:16ff. God is not two-faced. He doesn't tempt you. Some people think that God plans every event that transpires in our lives. But the core of God's providence is regarding the kind of people that we should be. It's God's purpose that we should be a kind of first fruits to give glory to him. Thus, God has overall purposes but within those overall purposes there are many variables.

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II. THE DOCTRINE OF GOD

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A. Classical Theism

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1. Attributes of God

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c. Classifying God's Attributes.

(1) Incommunicable:

Those attributes belonging to God and to God alone, for example God's simplicity (oneness/unity), his infinity, eternity, immutability . . . et al. The thing about these attributes is that we cannot begin by thinking of them as something that we know, but just made bigger, or longer, or greater. For example, Infinity doesn't equal our longest understanding of time, but just stretched out, it means limitlessness.

(2) Communicable:

This refers to those attributes that can be communicated, or imparted (partially) to creatures, for example, power, or knowledge, or holiness, or justice, or truth, or goodness . . . et al.

(3) Other terms used to distinguish God's attributes are:

<u>Incommunicable</u>	<u>Communicable</u>
Negative	Positive
Absolute	Relative
Immanent	Transitive

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4. The Doctrine of Immutability of God

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a. Definition.

The word comes from the Latin muto "change," thus we're referring to God's unchangeableness. Problem: If God is unchangeable, how can he have relations with the world? There is also the doctrine of the Impassability of God, which is a form God's Immutability (from the Greek paseo, "suffer"---can God suffer?).

b. Greek Philosophy and the Church Fathers

(1) Plato. For Plato there was a clear distinction between the temporal and the eternal, between the physical and the ideal. Things in time came and went, but they depended on eternal Ideas and eternal changeless Reality.

Change for Plato implied imperfection. It implied a change for the better or for the worse, less perfect before or less perfect after. We don't want to say that about God. Therefore, God doesn't change, therefore God is immutable.

(2) Church Fathers.

(See, Philo, God is Immutable; M. Dibbelius & Gradden, Commentary on James, p. 102; Justin, Apology, 13-4; Tertullian, Against Praxeus, chapters 29-30).

(a) Tertullian's Against Praxeus is the classical argument for Impassability. In chapter one he refers to Praxeus as having removed Prophecy and introduced heresy, of having chased away the Paraclete (anti-Charismatic) and having crucified the Father. So by inference it is assumed that Praxeus taught that when Christ died on the cross then in some way the Father also died. In chapter 29 Tertullian writes that the Father did not suffer of the cross and neither did Christ in his Divinity. What actually suffered was the human Jesus (portion). He uses a river illustration---downstream pollution doesn't dirty the upstream source. Process thinkers find this impassability difficult to accept.

(b) Augustine (See, Tractet on John, number 23) wrote:

If change implies imperfection wherefore whatever goes both from better to worse or from worse to better is not God, because neither can supreme goodness proceed to better nor true eternity to worse, but true eternity is where there is nothing of time. Immediately if time is admitted it is not eternal, for that you might know that God is not thus as the soul is, certainly the soul is immoral, what however says the apostle of God, who alone has immortality and openly says this, the Lord has unchangeableness because he alone has true eternity. Therefore there is no mutability in him.

He relates the doctrine to time.

(c) Reformers & Reformation Statements

Turning to the Augsberg Confession is circumspect, and doesn't commit itself to a specific doctrine of Immutability, which Brown feels is wise. The Anglican Articles, on the other hand, implies God's Immutability by speaking about God as being without "Bodily parts, or passions." In chapter 2 of the Westminster Confession we find the word "Immutable" (which Brown finds as further proof that the WC is an example of Protestant Scholasticism). Laundry list theology, the WC tries to fill

out the doctrine. This is tied together with God's sovereignty, there is the underlying thought that says that God is immutable and that God's plans are immutable, or else God could be accused of not picking on the best plan. What about the Fall? God's wisdom won't allow for mistakes and sees in the Fall an overall purpose. Thus he willed the Fall and willed particular things and planned everything. It is at this point that Process thinkers are with Immutability.

c. Modern Opinions

(1) Carl Barth (See, Church Dogmatics, vol. 4, part 4, pp. 108ff) ties immutability with the discussion on Prayer asking how do we relate this doctrine with the Christian experience of praying? It's a miserable anthropomorphism if we think that God cannot answer prayer without changing his mind. Brown uses a "Radioactive" illustration, saying that prayer is useful to changing us and not some sort of magic (See, D. Z. Phillips, The Practice of Prayer). Looking at Abraham's sacrifice of Isaac (Gen. 18) and the Lord's prayer there are variables where "God changes his mind." For Barth:

God is immutable but he is immutable as the Living God and in the mercy in which he espouses the cause of the creature in distinct of the immovability of a supreme idol.

There is variables. Part of the sovereignty is to see the variables and how they interact with mercy to us.

(2) Jim Dahle. He wrote a book on the Freedom of God (p. 95). Where God is truly immutable is in the area of Grace. This position should be compared to that of the Jewish theologian Abraham Haschel.

(3) Abraham Haschel. (See, Prophets, vol. 2, pp. 55ff, 1962). Plato thinks of God as in the image of the Ideal but the Prophets think of God in image of Personal Presence. For the prophets were no convinced of the existence of God in the way that one is convince of the truth of an idea, but a Being who is supremely Real and staggeringly Present. "God is not a point at the horizon of the mind, but is like the air surrounds one, a knowledge that lives." (p. 57).

(4) Multmann. He has a theology that is linked with Hope. (See, Multmann, The Crucified God and W. McWilliams, "Divine Suffering in Contemporary Theology," Scottish Journal of Theology, '80, vol. 33, pp. 45-53). Here he wrestles with the question that Tertullian wrestled with but gives a decidedly different answer. How do we understand the Cry of the Cross (Mark 15:34). For Multmann this is the starting point for thinking about Christology and doing theology, that is the Suffering God. The God who identifies with

people with their suffering. We mustn't think of the Atonement as some sort of deal between the Father and the Son, or the Father punishing the Son. Multmann wants to avoid Patripassianism (that is, the Father suffering) but the Son suffers the agony of God-forsaken-ness, but Father also suffers grief over the loss of the Son. A Crucified god is a strength in the World today. It is also a pointer, a reminder that this world is not all that there is, that we are all impelled by Hope.¹⁴

d. Summary.

What are the advantages and disadvantages of Immutability? The advantage is that God is complete and perfect, but the disadvantage is that is God is an immovable idol that Barth talks about, it seems to require that a view of history that God is the author of the script which all Reality reads and goes through by rote (problems with human responsibility and the existence of Evil). Another disadvantage is that it seems to eliminate the value of intercessory prayer. The doctrine of Immutability seems to identify perfection with immobility. Whereas true perfection, according to Brown, seems to imply mobility. This raises the question whether we understand Immutability right and whether we're headed in the right way in our thinking.

(1) Two Reflections:

(a) James 1 doesn't teach a sort of philosophic immutability but something like God is immutable in his goodness and his righteousness in that sense, but that he is not fixed, set in concrete or immobile.

(b) How do we think of time and physical objects? (See, E. L. Mascall, The Openness of Being, p. 168) Mascall draws our attention to something written by Thomas Aquinas, that we do not actually know what God is like in himself but only how we are related to him (See, Summa Theologia, 12-12). God is active without creating change in himself. He expresses his pure actuality. Do we think of time as an invisible conveyor belt to which God himself is subject to? Mascall says no, time is a creation of God and is a sort of tacit dimension. This is bound up with relativity with a certain size and weight being a sort of physical dimension. But because God has no body, God exists outside of time. The world of time and space is open to the being of God (God can act on time and space) but God is not subject to the faculties of time and space. Eternity is not endless time but God's limitlessness in terms of God's mode of existence outside of time. God is pure personal actuality. This is doctrine effects our prayers and our evangelism and our own responsibilities in the world.

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5/09/85

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Opening

Isa. 40: 12-26

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II. THE DOCTRINE OF GOD

B. Process Theology

1. Books

"All philosophy is a series of footnotes to Plato," Whitehead

"All Process thought is a series of footnotes to Whitehead,"
Brown

(See, Whitehead, Process & Reality, Corrected edition; Cousins, Process Theology; Cobb & Griffin, Process Theology; Paul Sponheim, Faith and Process: the Significance of Process Thought for Christian Faith; Gruenler, The Inexhaustible God; S. D. Davis, "God, the Mad Scientist," Themelios, vol 5, number 1, 1971; H. B. Owen, Concepts of Deity; C. Gunton, Becoming and Being: The Doctrine of God in Charles Hartshorn and Carl Barth, 1978).

2. Background

The two patriarchs of Process thought are Ian Whitehead and Charles Hartshorn

a. Ian Whitehead (1861-1947).

Whitehead had three distinguished careers, one after the other. The first was from 1884 to 1910 in Mathematics at Cambridge where he wrote with his student Bertrand Russell Principia Mathematica. His second career was at London University from 1910 to 1924 as a professor of Philosophy of Science (at the Imperial College) where he developed a theory of Relativity that approached Einstein's theory. In 1924 he was invited to teach philosophy at Harvard where he ended up teaching until his retirement and death in 1947. It was at Harvard that he developed and wrote Process and Reality.

What was he doing? A general feel for his thought is that he comes from the Empiricist school working in the traditions of Locke and Hume but he revises quite radically and combines with a type of philosophy which draws heavily on Spinoza and the Idealists, but revises them extensively also (See, Process and Reality, pp. 10ff regarding his account of Speculative philosophy). "Philosophy is a self-correction by consciousness of its own initial excess of

subjectivity" (p. 13). It a view of Reality that tries to do justice to modern science particularly Atomic Physics and at the same time relate a scientific evolutionary view of the world with an idea of God. What is God's role in this? "God is the principle of Concretion."

He rejects traditional Theism in favor of what is called "Dipolar Theism." Traditional Theism says, "In the beginning God . . ." God is in a sense the ground, the initial cause of everything, a kind of absolute monarch. Whitehead wanted to integrate his view of God with the idea of Process and Evolution. He gives several reasons why he rejects traditional Theism (See, H. P. Owen, Concept of Deity, pp. 76-77, he's analyzing Whitehead's Religion in the Making):

- (1) If God is infinite, he is unknowable,
- (2) God's existence cannot be proved,
- (3) If we say that God is omnipotent we inevitably view him in terms of power rather than goodness; Thus we regard Fear rather than Love as the appropriate response to him,
- (4) To be actual is to be limited, to have concrete existence is to exist in time and space, but to exist in time and space is to be limited, Thus if God is actual then you have a limited God,
- (5) If God were infinite he would be evil as well as good (this reveals the notion that Infinity embraces everything), thus if God is infinite then his Infinity must embrace all Reality and therefore his being embraces Evil as well as Good.

Owen says that Whitehead's God is somewhat like Plato's Demiurge, a kind of Artisan who is not the maker of everything but one who helps to fashion the raw material of the world. He's not an omnipotent God who created everything but one who gives form and shape or tries to give some form to the actual world. Whitehead's view of God is then Panentheistic. There is a difference between God and the world but the world has its being in God and God does not exist apart from the world. Brown illustrated this point by saying that such a God was like the Laws of Science or the Law of Gravity; That Gravity is there, it is embedded in the world, in everything that is on our world. Every single atom is affected by gravity but gravity is not the same thing as every single atom. Apart from the world God is just an abstraction, just abstract potentiality. But in the world, he is there.

Whitehead's five reasons are all inadequate, it all depends on how you define the terms (eg., his use of "Infinity"). By Brown's definition, the God of Process thought is amoral. He is simply the principle of Concretion churning out both good and evil.¹³

b. Charles Hartshorn.

He was a teaching assistant to Whitehead in 1925. He was a great admirer of Whitehead, although he was not a scientist in the way that Whitehead was and he developed his own approach. He has written extensively on the Ontological

argument and thinks that that argument is in fact defensible. However all those that had gone before, including Anselm, misunderstood the argument. The concept that God was that which no greater can be thought holds to us, but God himself can think greater things and thus becomes greater.

Process thought talks about God in terms of Dipolar Theism. That is that there are two poles in God. One pole is Abstract Potentiality (God Becoming), the other pole has to do with God's Concrete Actuality (God Being).

3. Identifying Key Concepts.

a. Process. Entities are never static, they are always in process. the whole of Reality is in process or series of processes. Time is a series of transitions from moment to moment. Event are understood as "Actual Occasions" or "Occasions of Experience." Personal human experience is said to be serially ordered. Process thought rejects the idea of human souls as existing as entities or even human beings existing as entities. We are rather a serially ordered society of experiences. A term used to further describe process is Concrescence. This is the process of becoming concrete (real/actual). It is derived from the Latin verb concresco which means "to grow together/to come together." On its own, Brown has no problem accepting the concept of process, that human beings are not a static set of fixed entities, we are always in the process of change. This is something that Evangelicals have to come to grips with.

b. Enjoyment. This is where we get into some difficulties because the word "enjoyment" is generally used as an emotive term: "I enjoy eating a Big Mac . . ." But enjoyment is used in a technical sense is used of becoming concrete. In the language of Process thinkers the moment of concrescence each unit of Process enjoys its subjective immediacy (See, Cobb & Griffin, p. 16). Whitehead says (See. Process & Reality, Corrected edition, p. 145):

"The organic philosophy interprets experience as meaning the self-enjoyment of being one among many and of being one arising out of the composition of many."

Brown uses a Big Mac illustration (again, he's making us hungry), the idea of becoming One with the Big Mac. As you eat the Big Mac and your digestive juices do their thing to the Big Mac it becomes part of you. Brown doesn't like the ambiguity of language used here. The idea of self-fulfillment and concrescence are difficult to separate within the usage of the word "enjoyment." Part of the appeal of Process thought is this sloppiness. Cobb & Griffin quote Whitehead (See, Cobb & Griffin, p. 17, quoting Process &

Reality, p. 51):

"To be Actual is an occasion of experience and hence an occasion of enjoyment. In Whitehead's words, 'The experience enjoy by an actual entity is what the actual entity is in itself for itself.'"

In Process thought consciousness presupposes experience and not experience consciousness (See, Process and Reality, p. 53). While you are experiencing the Big Mac, equally the Big Mac is experiencing your stomach. Process thinkers say that on every level of actuality there is enjoyment of experience. Therefore on this view the word "enjoy" has a very special meaning, it means "to become actual" or "to become concrete." You could say, in this sense, that Molecules experience enjoyment, or if you hit a nail into a piece of wood that the wood is experiencing enjoyment over having the nail into it. Or if a bomb goes off it is enjoying itself, moving from potentiality to actuality. In this view God is wanting everything to maximize itself, to have enjoyable experiences (whether a bomb meant to kill children or hydrochloric acid on zinc to create hydrogen). Thus Process can be seen as being essentially Amoral, with an Amoral God that cannot control his creation. The highest good is to experience full actualization and God is a God that is always becoming.

c. Essential Relatedness. Essential Relatedness is that things relate to each other.

He chooses the term "occasions of experience" partly to stress this characteristic of actual individual, the things that endure are series of these experiences of occasions, electrons and molecules and cells are examples of such enduring things, likewise the human soul or stream of experience is composed of a series of distinct occasions of experience.

(See, Cobb & Griffin, p. 19). Human beings are a stream of consciousness, not just isolated atoms. The entities that we experience are made up of these clusters of concrete entities.

Whitehead again uses an emotive term in "Prehension" from the Latin prehendere ("to grasp"), it suggests active relationship but not necessarily conscious awareness. Thus, the present occasion prehends or feels the previous occasions. The present occasion is nothing but the process of unifying the particular prehensions with which it begins.

d. Incarnation. (See, Cobb & Griffin, p. 22). They are saying that the past is becoming incorporate in the present. The past ceases to have a real existence, it's part of the present, the past becomes incarnate in the present. Process

thinkers also talk in this connection about objective immortality (they reject for the most part the idea of an ongoing personal existence, once you're dead you're dead). It's a kind of materialism. Once your body is gone your basis of existence is gone.

e. Creative Self-determination. (See, Cobb & Griffin, p. 25) The aim of the present occasion of experience is first of all to create for itself an enjoyable experience out of the available materials. No entity is completely static and isolated, we are always interacting with our environment.

f. How does God fit in all this?

God is not the ground and being of whatever is but God is right there in the process. God, in Whitehead's terms, is the lure which urges entities to create enjoyable experiences for themselves. It's as if God were right there is the flask with the acid, as it were, cheering them on.

It's a scientific form of animism (See, Process & Reality, p. 348). Is it right to bring God in at this point? Not really.

4. Identifying Doctrines.

a. The doctrine of God.

The doctrine of God is Dipolar theism, that is abstract essence and concrete actuality. God doesn't exist apart from the world, God's abstract essence is a kind of pure potentiality, needs a world in order to become concrete. (See, Process & Reality, p. 343 & 348). God in his abstract essence has no concrete reality at all, he's just pure potentiality. Therefore God needs the world to give him concrete reality. God has become the principle of concrescence all over the world and as God grows as the world undergoes this principle.

b. What About Evil?¹³

Process thinkers have accused traditional thinkers of not being able to give a satisfactory answer to the problem of Evil. (See, S. Davis, Encountering Evil; Dana Griffin, God, Power and Evil: Process Theodicy). Why is there so much Evil in the world? Process thinkers do not deny that there is evil in the world but there is evil is because God is not omnipotent. He holds out aims for the entities but there is always the possibility to not respond to God which opens up the possibility of evil to triumph.

What is the origin of Evil? Whitehead says as long as there is non-conformity or that conformity is incomplete then there is evil. There are two types of Evil in Process thought: [1] there is Discord, when any process comes about that is injurious to any other entity is evil (discord and enjoyment seem to be two sides of the same coin, thus good & evil coincide-good for you but evil for the Big Mac-therefore God is evil), and this is in terms of physical and

moral suffering; [2] the second is Triviality, that is the failure to maximize the intensity of enjoyment (See, Cobb & Griffin, p. 70). This is a thoroughly inadequate concept of Evil according to Brown.

c. The Rest.

Obviously this view of reality brings about a radical re-interpretation of Christology and the Church . . . But we're out of time . . .

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5. Summary and Conclusions.

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a. Process theology is an system that is held by a small number of theologians in influential positions. But as far as it being a key to true Christianity and the Church it's dying on its feet.

b. Problems

(1) The idea of a world or universe in process is useful. The gap in Evangelical theology has been that Evangelicals have failed to come to terms with a scientific world-view.

(2) They fail at the point where they decided to bring God into it. If one were to leave out God and just talk about process than it would be acceptable. But they seem to be making God into being a term of scientific explanation. They see science as being complete in itself and have to bring God into it at a point where God is active within the Laws of science. So for Brown this seems to be simply a sophisticated quasi-scientific form of animism. And science doesn't seem to need God at that point and neither does theology.

(3) It offers a grossly inadequate treatment of the problem of Evil and God at this point is basically Amoral.

(4) The language that is used anthropomorphic is used in a wrong way. Talking about "Feeling" and "Enjoyment" tends to lend itself to incoherent jumps from one thing to the next. Whitehead's use of the term God is nothing short of scandalous. He uses it in a private way (per Susan Stedding who reviewed Process & Reality).

(5) Although it rejects theism, it frequently makes a tacit appeal to theism in order to make the system work. You can't do without God, but it's a God cut down to size.

(6) With H. B. Owen (p. 88) Brown say that Dipolarism is untenable. In all its forms it is a self contradiction.

The same being cannot be both absolute and relative, both changeless and changing, both eternal and temporal. Admittedly they aren't as contradictory as Spinoza's Pantheism by separating God from the universe. But the finite and the infinite can be rationally combined only in the theistic relation of created and Creator.

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5/14/85

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Opening

John 14:8-11; ". . . Show us the Father and we will be satisfied. . ." 'Whoever has seen the Father has seen me.' The traditional view says that the miracles of Jesus prove his divinity, but Brown says he concurs with Luther that it is the Father working through Jesus, God in action through Jesus. Miracles alone do not prove Jesus' divinity, for God and Spirit are working in concert with Jesus, and work is inseparable. The Father dwells in Jesus as a human being.

How do we think of the Incarnation? The pre-existent Son coming down to take human form. It is like grace---it is all of God---God was in Christ.

vss. 25-31: The Spirit does not need to come into being at Pentecost or make a first appearance, but was always a part of Jesus. vs. 17: "But you know the Spirit because he remains with you and is in you . . ." They knew the Spirit from Jesus' baptism in an external way, now they would know the Spirit in an internal way at Pentecost.

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II. THE DOCTRINE OF GOD

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C. The Doctrine of the Trinity

1. Reflections on the New Testament

a. The Doctrine of the Trinity:

(See, E. J. Fortman, The Triune God; Karl Barth, Church Dogmatics, vol 1, part 1; J. Moltmann, The Trinity and the Kingdom; K. Rahner, The Trinity; Augustine, The Trinity.) One must start with oneness and move to three persons in one.

This is not a Biblical doctrine. One will not find the Trinity set out as such---Barth says in his Church Dogmatics, (p. 381) that one cannot find where it says that the Father, Son and the Spirit are of equal essence in Scripture. How do we know that God is just three persons, what about wisdom as another person. Barth says this is another name for Word and the incarnation of Jesus.

Terminology of the Trinity is not Biblical as in persons, three persons in Trinity, are not found in the N.T.

The Divine Substance and the Trinity are beyond Biblical language. They were terms used by the Latin theologian Tertullian. The Incarnation also goes beyond Biblical language. We express ourselves in non-Biblical terms to denote truth and meaning.

b. The Titles of Jesus:

There are four main titles: Son of God, Son of Man, Christ and Lord. (See, C. F. D. Moule, Origins of Christology; Martin Hengel, Son of God; S. Kim, Son of Man, Son or God). For Brown, Trinity and the Incarnation are inseparable titles. They are one and the same, each in the other.

(1) Christ: this is a transliteration of the Greek Christos which comes from the Hebrew Mesiah or Messiah which means the "Anointed One." This is not a divine title but a human title. Questions must be asked, anointed by what or whom? To Brown this is the much more important thought than a divine title, but we neglect this. Jesus was anointed by the Spirit at his baptism. Thus each time the Christ is used we imply the Spirit also. This very title points us to the Spirit. Jesus' baptism was not a preliminary to the main event, but was the main event.

(2) Son of God: Brown had a conversion away from the traditional Evangelical viewpoint. To be a son is to be of the same substance as the Father. Mk 14: has Jesus saying he is the Son of God, in answering I am. Brown now feels that this "I am" does not prove his divinity but points to a human title of sonship. Son of God can be found in Hosea to mean the nation. In Gen. 6:12 angelic beings were sons of God, meaning children of God. The promise of Nathan in 2 Sam. 7:14 to David referred to Kingship, Kings were anointed.

At Jesus' baptism, Psalm 2 was quoted, "You are my son." The heavenly voice is identifying Jesus as messianic king/sonship.

Matt. 16:16 is Peter's confession "Thou art the son of the Living God." Brown says that this is simply Hebrew parallelism or Jewish way of speaking that Christ was the son of the living God or his messiahship. Simon Bar Jonah (vs. 17), was used by Jesus to denote Peter's sonship with himself for he had identified himself as a new Jonah.

Mk. 15:39: the centurian says, "this man was truly the son of God" and paralleled in Lk. 23:44-49 say, "This man is truly righteous."

Lk. 3 is Jesus' baptism and Lk. 4 is Jesus temptation, which hinges on his title of Son of God, vs. 3, "If you are the Son of God . . ." The usual interpretation is that this is a divine title and Satan wants Jesus to do magic. Brown says that Jesus took great pains to disassociate himself with magic, demon, etc., that all was done through the Father alone. Brown says this title was a messianic title, anointed one. Satan in a sense was saying, "Do you trust you anointing? Are you sure it works?"

Luke's arrangement: chapter 3 is baptism and voice, chapter 4 was the temptation with stress on sonship; but in between is Jesus' genealogy which goes back to Adam, son of God. Brown feels that Luke makes the point that Jesus is the last Adam or new Adam to use Pauline thought. To Brown, Son of God, Son of Man, and Christ all mean "The Anointed

One"---made in the image of God, son of God. Brown is not denying the divinity of Jesus but says it does not work to go at it by this title.

In John, the Son of God is the end result of the incarnation and the Word becoming flesh.

The Image of God means God's representative here on earth, which Adam blew so now Jesus becomes the Image of God and accomplishes what Adam was meant to do, Jesus was all that Adam was to have been.

(3) Son of Man: This title is in connection with Daniel 7, "One like a son of man . . ." Here Brown follows Moule's argument that "the" in "the son of man" means guardian of the people---elevated to power and authority and dominion---"the son of man" is a vocation. Jesus was then saying that He was the righteous representative of the people. here the titles come together as sonship and righteous representative of the people.

In Ezekiel, the prophet is the son of man and God's spokesman and is charged with a responsibility (both in Daniel and Ezekiel) that they are in the exile. From John 3:16, "God's only Son . . ." just means only. (See, NIDNTT, vol 2, p. 725).

(4) Lord: The word comes from the Greek Kyrios and can have many different meanings. But for C. F. D. Moule and Barth they take the meaning from the LXX as YHWH, so as not to use the divine name of YHWH. So Jesus as Lord comes closer to the divine title than Son of God for Brown. In Matt. 2:28 Jesus is the Lord of the Sabbath, in Matt. 22:41-46 and 37-40 Jesus had said, "Love the Lord your God." Jesus then says, "Now what do you make me?" He makes this explicit in the last weeks of his life. In Mt. 7:21-23 "Lord, Lord" is used and this too could be a divine title.

c. Brown's Final Thoughts:

On models and methods we have models whether we recognize them or not. Brown offers the analogy of a ballgame with a manager (the Father), star player (the Son), and the Clean-up player (the Spirit). Here each player acts in turn and has a different function. Brown feels that this is a wrong view of the Trinity but that they act in concert with each other and function as one unit.

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5/16/85

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Opening

1 Corinthians 13:11-14: Trinitarian formulas. What do we do with the language used in this formula? It is a model and we must be weary of reading back a definition of the terms from our present understanding of the terms. For example the use of the word, "Persons," and many Christian book define "Persons" as having minds and wills and feelings (as opposed to buildings or rocks that don't seem to have these things). So Jesus, the Father and the Spirit are persons. But this doesn't really clear things up.

There is another point of view used by some such as Moltmann, that is understanding the Trinity in terms of interpersonal-social relationships. That there must be a corresponding relationship within God as there is in our social relationship (between male and female). But this scheme too easily falls into a sort of Subordinationism. We should be aware that there seems to be no self-evident interpretation.

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II. THE DOCTRINE OF GOD

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C. The Doctrine of the Trinity

1. Reflections on the New Testament

d. The Spirit: The Spirit is mention quite a bit in the New Testament. (See, James Dunn, Jesus and the Spirit).

(1) According to Dunn Jesus received the Spirit after his baptism and not really during the baptism. Dunn almost makes us think that when we refer to the Incarnation we are thinking about the Spirit. How do we think of the Incarnation? In terms of Jesus and his relationship with the Spirit. But from Pentecost on it is Jesus who bestowes the Spirit.

(2) The giving of the Spirit is in two stages. The first is at Pentecost where the Spirit is given to the Jewish believers in Jerusalem. And the second is in Acts 10 where the Spirit falls upon Cornelius and the Gentiles. The message of this is clear to Peter who acknowledges that there is no difference or preference in God between the Jews and Gentiles. This point is bolstered in 1 Cor 15:5 where Jesus is referred to as a "Life-giving Spirit." Rom 8: This reinforces the thought of how the Spirit is related to Christ (& the individual Christian; See, esp. vs. 14). Some Christians have taken this language to refer to two types of experiences: experiences of Christ and experiences of the Spirit. Brown feels that this refers to two of describing the same reality from different standpoints (See also, Eph.

4:30; 5:18; 1 Thess 5:19--"don't quench the Spirit"; Rom 1:9--the thought in the NT is not that because of Christ's divinity he would automatically rise [like a cork held under water, once you release it up it comes] but Jesus was raised by the Father or by the "Spirit of Righteousness" which means that the Resurrection was a Trinitarian activity).

(3) The Spirit in the Fourth Gospel. (See, NIDNTT, vol. 1, pp. 88-92; G. B. Caird, The Language and Imagery of the Bible, pp. 157-159). paracletos, what is the meaning of this term? The Divine Defense Lawyer or the One Who Goes Alongside? When editing the article for the NIDNTT Brown felt that the word meant one who goes alongside (helper), but since then he's come to see that John's emphasis is on witness and falls very naturally into using the term for a "Divine Perry Mason." There is a structure in the Fourth Gospel, according to Caird, where God is bringing his people before the court and he's accusing the Nation of sin, and he's calling various witnesses, like John the Baptist in chapter 1, Jesus in chapters 3, 5 and 8. And the climax comes when Satan loses his case and loses his hold on the world in chapter 12. And then the Spirit comes who is the advocate (chapter 15) to bear witness of Christ. The point of the Spirit is to convict the world of sin and of righteousness and of judgement. But who is this spirit, but God himself in action.

(4) Passages with Son, Spirit & Father Together: (See, Matt. 28:19; 2 Cor. 13:14; Eph. 2:18: ". . . for through Him we both have access to him in one Spirit to the Father." This is what Trinitarian theology is all about).

e. Creedal Formulas in the New Testament: (See, J. N. D. Kelly, Early Christian Creeds, esp. pp. 16-23) Kelly is saying in a lot of the phrases in the epistles there are fragments of creeds and confessions embedded in the texts. Some are bipartite confessions or Father-Son confession (See, 1 Cor 8:6 compare with 1 Tim. 2:5,6 ;6:13; 2 Tim 4:1; Rom 4:24). There might be parts of catechisms or basic teachings in the writings of the Apostles (See, Rom 1:3,4 ;8:34; 2 Tim 2:8; 1 Pet. 3:18ff; 1 Tim 3:16; "Proclamation" NIDNTT, vol. 3, pp. 57-68).

In 1 Cor 12:3 Paul presents the "Jesus be cursed/Jesus is Lord" formula. What is the point? Traditional view is that some gnostic hyper-spiritualists who are belittling Christ in favor of the Spirit and that Paul is correcting them that this Spirit that they are exalting is the Spirit of Christ. Brown finds this view in error. The reason is the locus of the passage, the problem doesn't concern gnosticism but Judaism. This creed reflects the Jewish orthodoxy in the Diaspora. Christianity is spreading and how does the orthodox Jew greet this and proclaim his orthodoxy: "Jesus be cursed!" This is only fitting for the Jew because Jesus died the death of a blasphemer. This all comes down to a question faced between the Jews and the

Christians following Jesus' Passion and Pentecost: who has the Holy Spirit? By what Spirit is Jesus motivated? And we have two radically different answers. In Mk 3 we have the orthodox Jewish line, "It is by Beelzebub, the prince of demons, that Jesus is casting out demons." And then there is the answer of the gospels, that Jesus was powered by the Spirit from his baptism forward and what he did was done by the Spirit.

The Jewish confession: "Jesus be cursed!" was the earlier one and in fact Paul says that one cannot say the opposite without the Holy Spirit: "Jesus is Lord!" This is most likely the earliest Christian creed.

We have a developed form of that in the Christ Hymn in Phil. 2. The common interpretation is a passage that clearly speaks about the pre-existence of the Son. The Brown view: this is something of a commentary on the temptation stories and what happens in the gospels in general. In the temptation narratives we have the title "Son of God." To establish how the title is understood we can't just work with the title but with the Jewish tradition behind the title and how Jesus re-defines the title. In this case "Son of God" is a messianic title.

The New testament can be treated as a puzzle where we have leftover pieces which do not seem to make sense because we come to it with preconceived ideas to what we are looking for. What are we looking for? Our puzzle picture is not quite right and needs to be re-done to include the leftover pieces.

2. The Greek Fathers

a. Introduction:

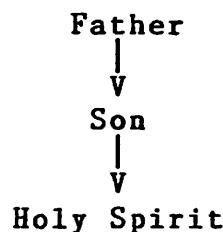
The pattern for the Trinity was set by the Apologists. The question was, How could Christ be divine? Before this time Philo in Alexandria had promoted the idea of the Logos, the Word of God. This idea was picked by the Church (specifically Justin Martyr) to describe Christ's incarnation. We must not speak of the Word as a creature but an off-spring, a child. (See, Justin Martyr, chapter 61, Dialogue & Tryphos; C. H. Dodd, Interpreting the Fourth Gospel, pp. 267ff).

b. Monarchianism.

Nonarchianism was derived by an early Christian theologian called Novatian who wanted to express to tracks that were quite different. The key idea here is that, "God is one." On the one hand there was dynamic monarchianism from the word dunamis meaning "power" that is the thought that Jesus was a man on whom power of God came on him at his baptism, divinizes him, and finally raises him to divine status at resurrection. The other type of monarchianism is known as Modalism or Sabellianism that is a way of thinking about God in terms of one being manifested in different forms.

c. Origen.

Origen thought in the same basic mode of thought as Justin did. He was an Alexandrian and influenced by middle Platonism. He says that the Father alone can be strictly called God, autotheos, (John 1:1). He follows the theos versus ho theos argument to be meaning that Christ's divinity was derivative and not immanent (See, NIDNTT, vol. 2, p. 81). Origen thought of the Word as being divine but not in the same sense as the Father. It was a derived divinity. The Son was begotten of an eternal act, says Origen. As such he is subordinate to the Father and can even be called a second God. What Origen was trying to do was draw a distinction between the Son and the Father. But the end result was to develop a subordinationism:



This resulted in Arianism which cropped up as a result of Arius, a presbyter of Alexandria, accusing his bishop of Sabellianism because the bishop said that Christ was God. This generated the need to define the Trinity even further than some were willing to go. For example, the term homooousios, meaning "of the same substance," was introduced but some would not go that far because the term was not in the Bible.

=====3. The Latin Fathers=====

a. Tertullian.

Tertullian followed the logos doctrine of the Greek Apologists (he sometimes used the word sermo which is the latin equivalent of the logos). The Father is eternal God as he is in himself, the Son is the Word of the Father, or second in addition to the Father and the Spirit is the Deputy or representative of the Son (See, Against Praxeus, 8). He uses a lot of illustrations to talk about the Trinity (the River, the Fruit). The problem with his illustration was that they describe one-ness or three-ness but not three-in-one-ness.

The terms that he used became the standard in Trinitarian discussions in the western Church.

- (1) persona: person or individual,
- (2) substantia: substance. How he used the term is itself a matter of debate. The two contenders are that it means:
 - (a) highly rarified species of matter, or (b) a common piece of property.
- (3) Trinitas: Trinity (See, Against Praxeus, 3, 11, 12).

b. Augustine.

There are three basic points that Brown wishes to make about Augustine's approach.

(1) Nature before Person: Augustine thinks about the Divine nature first before he thinks about the Divine persons. As he does this (See, The Trinity, books 7 & 8) he thinks of each of the persons possessing a whole of the Godhead (contrary to a form of subordinationism). God is always Father, Son and Holy Spirit. God is one person.

(2) All the Members of the Trinity Act in Concert: God is one person. You don't have part of person acting here and part acting there. God always acts as one in his threefoldness.

(3) Vestigia Trinitatis (The Imprints of the Trinity in the World): The Question: hasn't God left his mark on the world? Tertullian's illustrations could be said to be vestigia trinitatis. But Augustine says, "No, they illustrate three-ness or one-ness but not three-in-one-ness." The only example of vestigia trinitatis that he found was in human relationships, seeing as people are in the Image of God.

What about human relationships, the love between two people? Unfortunately, no. Because you have two people and love which is something different altogether.¹⁵ The only example of trinity is the human mind; How the human mind knows itself in itself. You have the subject and object and action which corresponds to memory, understanding and will. They are all the same mind, all co-equal, but there are differences. This isn't referring to you knowing the answers to a test but only when the mind remembers itself or understands itself by its own self volition. There according to Augustine we have an imprint of the Trinity.

4. The Council of Calcedon

The council offered rules for thinking about God, but didn't solve the dilemma. It's been said that this council handed back the problem as if it were the solution (eg., "of one substance with the Father . . ." what does that mean?). It makes a positive advance on Nicea, in that it not only defined the Divinity of Christ but also defined his humanity. But then it does develop a definition of divinity of the Spirit.

- (1) It is not really definitive for us,
- (2) The filioque clause (in the western church this clause was added to the Nicea clause, this follows the Augustinian model).
- (3) The meaning of the person. When we turn to the great theologians of the Church we discover that what they mean by person is not what we mean (Augustine, Anselm, Calvin,

Aquinas). Augustine sees the term as being used of necessity (there is no perfect word). But they are not three separate substances. Boethius defined person as the individual substance of a rational nature (See, Treatise against Eutyches and Nestorius, chapter 3). Boethius is the one that set modern thinkers on the wrong track. Anselm (See, Monologian, chapter 79) the three persons are three I-don't-know-what's. We're not talking about three individual human persons. Thomas Aquinas (See, Summa Theologia, I, question 29) writes that "divine person signifies relation as something subsistent." Calvin (See, Institutes, I-13-6) says that "'person' is a subsistence in God's essence which while related to the others is distinguished by an incommunicable quality."

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5/21/85

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Opening

Acts 2:22; 10:36-38: Both of these passages have bearing on the miracles of Jesus and the Trinity. ". . . And God did these things through him . . ." and more explicitly in chapter 10, "God anointed him with the Holy Spirit and power." This is the way to approach the Trinity, from the ground level up. To see what gospels are saying, instead of what we think they say

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II. THE DOCTRINE OF GOD

C. The Doctrine of the Trinity

5. Karl Barth

a. Revelation and the Doctrine of the Trinity:

(See, Church Dogmatics, vol 1, part 1, section 8). Barth arrives at his position from analysis of the Scriptures. God in revelation takes the initiative and speaks to us through the Holy Spirit. Trinity is the foundation of Christianity and is part of Barth's principles/method, Prolegomena. Revelation is the root of the doctrine. The Father speaks his word through the Spirit.

Barth rejects Augustine's Vestigia Trinitatis, and says one cannot find imprints in Nature.

b. God as three-in-oneness:

From section 9: Barth states with oneness of God--- there are not three divine "I's", but different works of the same "I." Barth says persona means as Calvin's "subsistence in God's essence," but offers an alternate term, Seinsweise ("to be way", a mode or way of being). God exists in three modes permanently, so Barth is not a modalist.

Brown says that the Trinity is the three ways in which God is God. One God in his three-foldness. This is a restatement of Augustinian approach of memory, intellect, and will. Three ways that the self is the self, and the Trinity is the three ways in which God is God.

Barth speaks of Word as objective reality and the Spirit is subjective reality of revelation. Not just the Word of God, but we need Spirit to bring it home, to understand it. Revelation, reveals, reconciliation---the cross reveals God as a reconciling God.

The weakness of Barth is his analysis of revelation, as he does not take in the historical Jesus and is too preoccupied with his analysis.

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6. Brown's statement of doctrine

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Brown says a neglected key to the gospels is Deut. 13:1-5, the passage on killing of a prophet who works a miracle/wonder. Calvin pointed to the Church which said that they were the true Church because of their miracle, and used Deut. 13. Brown says when Pharisees saw Jesus in different teaching and miracles, they looked up Deut. 13 to see what was to be done. Their answer was to purge the evil from their midst, so they plotted to kill him. Pharisees kept asking Jesus questions to check out his orthodoxy. They were Deuteronomistic (with no references to the Spirit of God, and down on prophecy); whereas, Jesus was quoting Isaiah and the prophets, and Psalms. Jesus had said, "I have come to fulfill the Law and the Prophets" to appeal to the Pharisees.

A significant neglected passage is John the Baptist in Mark 1:8. The Catholic Church interprets this passage as Jesus receives the Holy Spirit at his baptism. Reformed thinkers interprets this as happening at salvation. Whereas Pentecostals say it is the second stage for service. However Brown says that it is interpreted wrong above, because the Spirit does not just begin at Pentecost. Pentecost does not even occur in the gospels and that would make Jesus' ministry a preamble, Brown says not so. Baptism is a cleansing, consecration, purging, and empowering.

Acts 1:5, has Jesus speaking to disciples, whereas in Mark 1:8 it is John the Baptist speaking to Jews.

a. Mark:

This represents an expansion of Peter's preaching and the earliest gospel. Mark's features are:

- (1) Immediately after the prophecy of John the Baptist, Jesus comes for his baptism in vs. 9 and is anointed by the Holy Spirit, which in turn immediately directs his life, vs. 12, "At once the Spirit directed him to go into the desert."
- (2) Mark 1:21-27 has Jesus casting out evil spirits, whereas he has the Holy Spirit within him.
- (3) What mark does is to present a commentary on Jesus' cleansing and consecrating work,
- (4) Chapter 1 presents the exorcism, also a leper, and a paralytic to show different aspects of the Spirit and how Jesus forgave sins which the Father alone could do.
- (5) Chapter 3 shows Pharisees planning to destroy Jesus because of Deut. 13, and they felt his signs and wonders were to lead the people astray.

(6) Chapter 3:29 speaks of blasphemy against the Spirit---however it is Jesus who will purge Israel of her sin, not as the Pharisees pictured of Jesus being killed to purge evil in their midst.

(7) Mark's Christology is of the Spirit and of the Word.

(8) Chapter 10:35-45 in the dispute on greatness, baptism is seen as purging and cleansing, so to Jesus will purge Israel.

(9) Chapter 11 is Jesus cleansing the temple, and consecrating it as a baptism by John the Baptist.

(10) We have these two Christologies developed side by side of spirit and the Word.

b. Matthew and Luke:

these two gospels bring out the same Christologies of Spirit and the Word. Both bring out Isaiah to show the Spirit content as in Isaiah 61:1-2 in Luke 4:18, and Isaiah 42:1-4 in Matt. 12:15. Here both bring out a conception and birth narrative to show that the Spirit was present at the conception of Jesus.

c. John:

John starts with a Christology of the Word and then ends with a Spirit Christology. In John, Son of God refers to Jesus' incarnation---Word of God made flesh, Jn. 1:14. At the end of the gospel in Jn. 20:22 Jesus breathes on the disciples and says, "Receive the Holy Spirit."

K. Rahner (See, Trinity, p. 41) develops how we need breath in order to speak through the vocal cords, and how God's breath speaks the Word of God by breath of the Spirit. God is present in the unity of Word and Spirit.

D. D. Evans (See, Logic of Self-involvement) says we cannot speak without breath through the vocal cords, as God speaks through the breath of the Spirit, the Word.

The gospels tell us that Jesus was God's Word incarnate articulated by the Spirit.

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5/23/85

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Opening

When Fundamentalists speak of Creation they are speaking of Genesis 1 and its defense against evolution. Brown says there is a Genesis 2 that carries just as much weight. (See, Genesis 2:4b-25).

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III. THE DOCTRINE OF CREATION

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A. The Concept of Creation

1. Approaches to Creation

a. Literalism:

Brown feels there is literalism plus---where Genesis 1 is taken literally and Plato's ideas on to Genesis. (See, R. N. Frye, ed., Is God a Creationist?; B. Anderson, Creation in the Old Testament; H. N. Ridderbos, Is There a Conflict between God and Natural Science?; A. Ehrhardt, The Beginning, p. 196).

Aquinas combines Genesis 1 with Aristotle's First Cause. Then there is the more simplistic view that if God said it, then it is totally true, which means literally true. So then there must be a six-day creation. Some combine this with Archbishop Ussher's Annals of Old and New Testament, (1650-1654). Here he uses the genealogies of Genesis 5 to support his timetables of 4004 B.C. for the moment of creation.

Weeks presents that Genesis 1 must be true for Ex. 20:8 refers to the Sabbath rest in Genesis 1, so that this must be literally true.

b. Evolution:

(See, R. E. Clark, Darwin Before and After). Charles Darwin (1809-1882) studied at Cambridge to be ordained but turned to biology instead, but had only an amateur standing. Then in 1831-36 he went on a expedition to the coast of south America, and later published his Origins of the Species. One idea from the book was evolution where animals or plants evolve to a higher order from their previous order. this was not an original thought but his theory of natural selection/survival of the fittest was new.

Some combined evolution and Genesis 1 together. On the whole evolution was seen as a threat to Genesis 1 and a six-day creation. Evolution also knocked out Adam as the first man, and Ussher's 4004 B.C. dating. The world was now a random world instead of a purposeful world.

In 1926, the Scopes trial took place where Fundamentals were ridiculed when Scopes was brought to trial for teaching evolution in the public schools which was against the

Tennessee law.

c. The Views of Karl Barth:

Barth adopts a Christo-centric approach to creation. He sees Christ as the Ground and Goal of creation. In Jesus Christ God and man meet perfectly in his Divinity and his humanity. Barth sees a special covenant in Jesus Christ---He is the covenant---God had intended from all eternity to become man and so necessarily God had to create men, our world to support mankind. (See, Church Dogmatics, vol. 3).

d. Concordism:

The attempt to find a harmony/agreement between Genesis and the Natural Sciences.

(1) type 1:

Genesis speaks of a six-day creation but a day represents an epoch of time. Now evolution can take place.

(2) type 2:

Modified type says this is the way creation would have looked to the observer nine billion years ago. E. K. Pearce (See, Who was Adam?) attempts to harmonize Genesis and modern Biology and Geology.

Brown says that this position is not correct because it is not accurate with Scripture and what it is literally saying. One cannot harmonize Genesis 1 and science, and then harmonize Genesis 2 also. Brown feels we must give as much credence to chapter 2 as to chapter 1. Chapter 2 is a one-day creation story and does not simple unpack Genesis 1 as some would say. One cannot fit Adam into chapter 1 from chapter 2. Pearce says that the people in chapter 1 are pre-stone age people. Brown feels that this does not hold to be true. Brown feels that the problem is that chapter 1 and chapter 2 contradict each other if both taken literally true. He feels that these two accounts are parables just like those that Jesus spoke. And parables are not always said to be parable as in, "The following is a parable . . ." This then allows for scientific truth as well as theological truth.

2. Reflections on Creation

a. A Schematic Form of Genesis 1:

(See, H. N. Ridderbos, is There a Conflict Between Genesis and Natural Science?; E. Hosel, Polemic Nature of Genesis Cosmology, p. 46). In Genesis 1 there are eight works of creation and six days of creative work.

Day 1 Light

Day 4 Sun and Moon

Day 2 Firmament

Day 5 Marine Life

Day 3 Land Mass and

Day 6 Mammals and Man

Vegetation

A parallelism of schematic representation of creation

Barth argues that (See, Church Dogmatics, vol. 3, p. 119) the good will of God is in evidence and that the light represents God's grace without which nothing can exist. In the firmament God places order and limits on the threat of Chaos. Vegetation is necessary for life. Actually Genesis 1 does not mention the sun or moon but the greater and the lesser light. These are lights and not to be worshipped as Sun/moon worship or astrology of neighbors of the ancient Hebrews. In Genesis the world is not demonized but is created good. Here man is the steward of the Earth. God makes the point how man should view the world and take care of it.

b. Genesis 2:

Chapter 2 asserts man's primacy as a parable. Humans are composite beings, made up of physical substance common to the world in which they live, but with god's breath breathing life into us. We are of this planet but qualitatively different. When our breath is no longer, then we return to the dust of the Earth.

The Tree of Life is teaching contrary to Plato. Humans, even though we have God's breath are still given relative autonomy to choose good and evil. We need to feed on the tree of Life or we are cut off from our source of life.

The Tree of Good and Evil cause humans to experience evil and so he is cut off from the Tree of Life. Death was built into creation as plants and animals will die. With the Fall man experiences death as a new significance.

Humans are given relative autonomy and God's sovereignty is shown by God given man the right to choose. What is moral evil? Evil is not a thing or an entity. Augustine said evil was the absence of good. Moral evil is a mode of being and comes about by the misuse of freedom or autonomy.

c. What do the creation narratives say?

(1) The narratives confirm God's transcendence---God brought the world into being.

(2) God is the sole creator.

(3) God creates by his Word and Spirit (Divine breath).

(4) There is no Theogony---no conflict with the gods. One can compare the Genesis narratives with the Babylonian accounts and see great wars between the gods. (See, A. Pritchard, Ancient Near Eastern Texts, p. 66) Here Genesis repudiates this warring force.

(5) The role of human beings---God does not need us but he chooses us for fellowship and to be stewards of this planet.

- (6) Mutual Characteristics of human life. Males and females belong together as human beings.
- (7) There is an intrinsic good in the order of creation.
- (8) Creation is de-mythologized/secularized in the Genesis account.
- (9) Day has a special parabolic meaning---day as opposed to night---God worked in the day where it was good, as opposed to the night where evil and the occult occur. (See, NIDNTT, vol. 2, p. 420).
- (10) Day and Night are not evil and forces at war with each other.
- (11) Day of the Lord (See, NIDNTT, vol. 2, p. 387).
- (12) Creation is bound up with the Sabbath and the day of Rest from work.

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5/28/85

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III. THE DOCTRINE OF CREATION

A. Concepts of Creation

1. Reflections on Creation

d. Old Testament Reflections

Psalm 3:33; 104:30, the Spirit and Creation (is still active renewing creation); 148, praise summons of sun, moon and stars, a remythologizing-astral worship to God; Isaiah 40: esp. 12, creation images directed by the Spirit; 44, Calvin says that creation leads to an understanding of providence; 45, here we have the potter imagery and the OT hand of God; Job 38 & 42, pointing out that the ways of God are mysterious; Ecclesiastes 3:11, here we have a view of purpose and eternity.

e. New Testament Reflections

Matt. 6:25-33, The sermon on the mount points out that spirituality is grounded in Creation; Romans 8:19ff, some believe that this teaches a sort of "Cosmic Fall" but Brown feels that death and decay is part of the Created order; Rev. 21 & 22, here we have a picture of the new creation; Hebrews 11:3, [1] creation is a faith doctrine just like any other doctrine & [2] there is no pre-existent material but the Word of God.

B. The Image of God

1. Various Interpretation of the Image of God

(See, D. J. Clines, "The Image of God in Man," Tyndale Bulletin, vol 19, 1968, pp. 53-103; Wolts, Anthropology of Man in the Old Testament; Miller, "The Image and Likeness of God," JBL, 91, 1972, pp 289-304; Barth Church Dogmatics, vol 3, pp. 192ff).

a. Athanasius:

(See, On the Incarnation) Athanasius seem to identify the Image with human rationality (rationality being something that distinguishes human beings from animals). It is bound with what is lost in the Fall and what is restored by Christ. There is a loss of eternal life and the capacity to know God through their human reason.

Regarding the Fallen human reason: Brown finds this concept difficult to grasp. Does this mean that the laws of logic have changed and yet remained valid? He understands it in two senses [1] our capacity to reason is reduced by sin (drunken driving illustration), [2] the way that we misuse our reasoning capacities.

b. Augustine:

Augustine felt that there were vestigia trinitatis in human beings, that we were created in the Image of God; that our humanness reflects the Image.

c. The Reformed Tradition

The Reformers have tended to see the Image of God as our former state of righteousness before the Fall. (See, Institutes I-15-3 & 4; Luther's commentary on Genesis 1-5). Calvin feels that the Image was lost through sin and gained back by Christ (righteousness). But there are passages that seems to hint that the Image is still there: Gen. 9:6 & James 3:9.

d. Modern Views

J. G. Herder--> the human soul.

Barth/Brunner--> the capacity to know God (Barth earlier denied that it existed, but later based on Genesis 1:26-27 Barth sees the Image in being expressed in the Male & Female relationships).

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2. Outline of D. Clines

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Genesis 1:26-27; 9:6, This last passage is the rationale for judgement on those that are murderers. But Clines asks whether the OT really saw that God has an image in himself? That the phrase "in the Image" suggests an image inside God some where or some how (like a Platonic Idea). He says that it should be "to be the image of God." The idea is that we were created to be the reflection of God. A further thought: what are Images in Near Eastern ancient culture? [1] (in pagan religion) representation of the deity in which the spirit of the deity dwelt---could it not be that rather than in a carved image that the sphere of the spirit of God dwells in mankind? [2] the king or priest as being in the image of God, that is the representative or authority of God on earth--> Genesis 1 is political, saying it is not the kings and priests but all men that are in the image of God and elevating all mankind. Maleness and Femaleness are not constituted of the Image but are constituted of our Humanity.

Ps. 8:6, the idea of dominion over the earth.

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3. Christ as the Image

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a. New Testament Statements:

(1) Explicit Statements: 2 Cor 4:4, Christ the Image of God; Rom 8:29, the goal is conformity to Christ, the true Image; Col 1:15, the first born of all creatures; 1 Cor 15:49, bearing the image of the heavenly one; 2 Cor 3:18 being change to Christ's likeness. In all of these passages it is obvious that in the strict sense Jesus is the Image of

God and the point that is being made is that we should be like him, conforming to his Image.

(2) Indirect, Inexplicit Statements: John 14:9 ; 2 Cor 4:6; 1 Cor 15:45.

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4. Human beings as the Image

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1 Cor 11:7 God's glory is man and man's glory is woman; James 3:9, the Image is still there; Col 3:10, the image is renewed; Rev 13:4, 9:11, 15:2, 19:20, 20:4, the Image of the beast [?]; Matt 22:20, Mk 12:16, & Lk 20:34, the Image on the coin controversy. The image has something to do with authority.

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4. Thoughts and Reflections

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- a. In both testament the Image has to do with being God's representative on the earth (stewards).
- b. The life of the Christian, the life of Christ is to be lead by the Spirit.
- c. The goal is to be conformed to Christ's image. In one sense he is unique (first born of the resurrection) and in another sense he is not unique. (See, Romans 3:23).

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C. The Doctrine of Providence

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1. Summary on Calvin's thoughts on Providence

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Calvin's thought on the subject of Divine Providence needs to be address largely because of its influence in Protestant understanding of Providence. Providence has to do with God's divine sovereignty over his creation. While Predestination has to do with God's divine sovereignty over his Church. (See, Institutes, I-16 through 18 & III-21 through 24)

(1) Providence involves continuation (renewal) and starting (origin). There is a personal yet mechanistic nature to reality. (Psalm 104:27-28)

(2) Providence excludes change. (Matt. 10:30)

(3) Providence is both general and special (general: rain, etc., special: our lives; Prov 20:24, 16:9; Psalm 75:6-7). God controls all things that happen in history and nature. An appeal is made to Ephesians 1:11 that God has a plan or council and that every single thing that happens has been approved by his divine decree.

Providence does not depend upon Foreknowledge. (See,

Reid, Concerning Eternal Punishment).

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5/30/85

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III. THE DOCTRINE OF CREATION

C. The Doctrine of Providence

1. Calvin on Providence

- a. Remember the one is who we have to do-see our lives in the Divine Dimension (See, Inst I-17-2, God's secret will; Ps. 36:6; Romans 11:33-34, looking at Isa 40:14).
- b. Personal responsibility (See, Inst I-17-3 through 5), he lives with this tension which reveals that he isn't the out and out Rationalist that some make him out to be.
- c. The Doctrine of Providence is a comfort to Believers (I-17-6, Ps. 91:12).
- d. Passages where God appears to change his mind (Gen 6:6; Inst I-17-12), this is figurative language, a human way of speaking.
- e. Providence and Evil. God's will is not simply permissive. Such a thought is based on a superficial reading of Job or 1 Kings. God does what he wants to do, when he wants to do it. God's will is active in all things but it is not evil (Rom. 1; Exodus 9:12; Inst I-18).

2. Brown's Reflections

- a. On Calvin.

Is it Divine determinism, because of God's notion of sovereignty and notion of the divine perfect?

(1) Infra-Lapsarianism-God has decreed everything from the Fall forward.

(2) Supra-Lapsarianism-God has decreed everything including the Fall

(3) Evil & Responsibility.

- b. Scripture & the Divine Decrees.

(1) Psalm 115:3, God's in ultimate control but not everything that happens is God's will---the point is that no one pushes God around.

(2) Matt 10: 26-33, (See, A. Dusmann, Light from a Ancient East, p. 272) "Birds already on death row," is God a referee that is going to blow the whistle if he wants to? aneu, context: not fearing those that can kill the body but not

the soul.

This cross references to Romans 8:28ff--linguistic philosophy-->falsification "what do we mean "God loves us?" All these things happen but this is not the love of God in us. But to be conformed to God's image by his Holy Spirit is God's love for us. Variable in history, there is an openness to history. God is a participant in History, he'll blow the whistle (relative autonomy).

(3) Romans 9-11, Predestination (esp. 11:20ff), using the image of the olive tree. The message is don't push your luck with God---live to righteousness, this is the point of the passage.

(4) Eph 1ff, the most "Calvinistic" of the epistles.

open-ended

D. The Problem of Evil

1. The Fall and Its Affects

- a. Gen 3 is a picture or parable of our alienation from God because of sin. It occurred with the first humans, therefore its historical, but symbolic because it has symbolic dimensions. We are alienated but not completely. There is a love-hate relationship here.
- b. Adam is typical of fallen human beings and causes Paul to reflect on the two heads of the human race; Adam the 1st alienated human being and Christ the restorer of the race (Rom 5:14; 1 Cor 15:22-45; 1 Tim 2:13-14)
- c. What is the Affect of Sin? Paul's answer is to be cut off from the Glory of God. A more significant theme in Roman is the loss and restoration of Glory (doxa). We miss this because our Evangelical tradition emphasizes some aspects and not others and this one falls into the "not others" category.
chapter 1: What is it that the heathen have done in chapter 1? They've exchange the Glory of God for vain images.
chapter 2: ". . . to those who seek for glory . . ."
chapter 3: Sin doesn't detract form God's glory.
chapter 4: Abraham grew strong in giving God glory.
chapter 5: ". . . hope of sharing the glory of God."
chapter 6: ". . . by the glory of the Father."
chapter 8/9: suffering & glory.
GLORY LOST & RESTORED

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2. How Do We View Evil

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a. (See, John Hicks, Evil & the God of Love, this is a good survey of other positions) In the beginning the condition is one of incompleteness and not a fall-moving toward perfection (p. 247). He cited Aranaius in a point (seed thought) that Adam and Eve were created good and free from sin but that they were not complete. For Hick we have a Fall upward.

(1) The world is a vail of soul making, a place where souls are made and formed, creating the necessary conditions for us to grow as souls. The world is not a machine. Freedom involves the possibility of bad choices.

(2) Human Beings are free agents ---> thus there is an element of unpredictability. By making being thus there is no guarantee that there would be no evil.

(3) Pain and suffering belong to this type of environment. Free means free to inflict pain. But this is all necessary condition for personal growth.

(4) There is an element of mystery in all of this.

(5) The joys of life after death will compensate for the pain and suffering now and all will achieve it (universalism).

(6) Animal pain is compensated by animal joys.

b. Brown's Response to Hick

Augustine was basically right in seeing the Evil was the absence of Good. Evil is not an entity, it is a mode of being. Brown used the ol' sex-act illustration, in one context is good, the same act in another context could be evil. George Bernard Shaw was correct in saying the moral obscenity is matter out of place. So in this Hick is correct, that it is not a moral entity but the misuse of human freedom. But what about Physical Evil? Again, it is discerned by means of mode and context (fire illustration). God can't be constantly changing the physical properties when we err. Part of the physical properties gives us stability. This brings us back to stewardship and personal responsibility.

Moral evil-things people do.

Physical evil-events that happen.

The key point is this Relative Autonomy gives us this potential for good and growth or the potential for evil.¹³

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E. Angels

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(See, Church Dogmatics, vol. 1, part 3) Barth says that there are two extremes regarding the angels: Dionysius the Aeropagite, Mystical Theology and the Heavenly Hierarchy, which is all speculative theology and the other extreme is Bultmann who throws it all out as baggage of a previous era. Aquinas (See, Summa Theologiae 1, question 52, part 3) addresses the question about whether more than one angel can be in one place at a time (the head of a pin question)? He says that we shouldn't think in terms of space but in terms of causation. His conclusion is that there is only one cause per body.

Barth position is that angels are important, but only relatively. The key is to think of God and heaven, that God does live in empty space and think that the creatures are limited to the type of creatures that we can see. Thus where God is there his entourage is also (his servants and agents---President illustration). So it shouldn't be surprising that when God acts in the resurrection that angels are present. Hebrews 1:14 is the locus classicus.

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1. THEOLOGICAL SYSTEMS IN A REAL WORLD (p. 1)

I think that the emphasis should be made on the word "think." A purpose of "systems" is not necessarily to kind a key to Reality, which underlies a deeper understanding to it. A system is more like the outline to a book. Our minds, our understanding is easily dwarfed or overwhelmed by our conscious universe, by its intricate detail and overarching purpose. Our minds naturally develop a grid or matrix upon which we place our conscious reality within the larger reality of the universe. So a system, in the sense that we are presently studying, is a conscious effort to place ourselves with the framework of our reality which is perceived through a mixture of the Biblical documents and our understanding of it. Reality is reality and our perception of it does not change it in itself. So to my thinking the emphasis in systematic theology is to develop tools for understanding the existing Reality.

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2. PERCEPTIONS OF BIBLICAL/ECCLESIASTICAL AUTHORITY (p. 2)

An interesting prelude to the discussion of the emergence of Sola Scriptura is the emergence of to understanding of Authority in the Church and whether Sola Scriptura was really a giant step backwards. Sola Scriptura seems to mean that the ultimate authority rests in scripture. But when I look at many contemporary Fundamentalist or Evangelical movements I don't see at the center of it an open Bible but a man or organization practicing Magisterium for me, telling me what what the bible

says.

Perhaps the mistake that the Catholic church made was its inflexibility to recognize and address the needs of the times, but was anything related to authority flexible in those days? I think that beginning with Sola Scriptura is a good place for understanding Reformation theology but it is an inadequate base if we don't understand how the Catholic church got to be in its position of civil/religious authority in the first place.

My own theory does not have to do so much with the Fall of the civil government in Rome during the Fourth century as with the emergence of the "Priest-class" (the church elders) after the close of the Apostolic era. During the Apostolic era we have Paul in the New Testament setting up churches with elders and other leaders, it is assumed, based on the synagogue model of that period. Following this period it was very important to many of the post-Apostolic writers that the Authority of the elders (Bishops) be recognized and maintained. Clement writes:

The apostles received the gospel for us from Jesus Christ, and Jesus the Christ was sent from God. So Christ is from God, and the apostles are from Christ: thus both came in proper order by the will of God. And so the apostles, after they had received their orders and in full assurance by reason of the resurrection of our Lord Jesus Christ, being full of faith in the word of God, went out in the conviction of the Holy Spirit preaching the good news that God's kingdom was about to come. So as they preached from country to country and from city to city, they appointed their first converts, after testing them by the Spirit, to be the bishops and deacons of the future believers. Nor was this an innovation; since bishops and deacons had been written of long

before. For thus says the Scripture somewhere, "I will appoint their bishops in righteousness and their deacons in faith.

(Jack Sparks, ed., The Apostolic Father, p. 41; 1 Clement 42:1-5)

There is every indication from these writers that the authority of the Church rested more squarely on the shoulders of these Elders (Bishop) than on a written record of scripture. The first problem with this observation is that there was no real "New Testament record" that was universally considered canonical. The second is that even if the authority of the Church rested on the shoulders of the bishops and not on a non-existent New Testament record, this is not the same as saying that it is right. I believe that this form of Church government was, like many things in the church, out of necessity and not necessarily by design. Working from the religious background of the Jewish synagogue system and the civic background of a monarchial mentality is it any wonder that church authority was trusted to a network of bishops from which eventually emerged a pope?

How does this help in understanding Sola Scriptura? At the time of the Reformers the excesses that are generally spawned by monarchial systems provoked a confrontation that the Papal government (in view of the emerging national movements) could ill afford. Thus even the Reformation was born out of necessity and not design. This also casts light on the actual allegiance between the Roman Catholic church and its Protestant offspring.

Sola Scriptura was a necessity if the Gospel of Faith was ever to see the light of day. But this is far short of removing the problems carried over from the Roman way of Magisterium. Protestants don't have a college of Cardinals or

corpus of teaching, a Magisterium in the written sense, but in the living sense of a man or organization that says what scripture "really" means there is more Magisterium than Sola Scriptura in most Fundamentalist/Evangelical organizations.

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3. LUTHER'S REFORMATION & LUTHER'S HERMENEUTIC (p. 4)

Luther's hermeneutic seems synthetic in comparison to today's standard. But perhaps that's just 400 years of hindsight working to our favor. The real question has to be asked: Is our hermeneutic any less synthetic? To be honest I am not prepared to answer that question, but it's meant to keep me from becoming too dogmatic about my own positions.

It is interesting that so many protestants accept Luther's Reformation without understanding its historical underpinnings nor the biblical reflection involved in his conclusions. There are some within the Evangelical/Fundamentalist camp that seem to believe that if any point in a given theological argument is found to be incorrect than the whole argument or system associated with the argument has to be thrown out. It's either all right or all wrong. This type of thinking obviously (or maybe not so obviously) leads to all kinds of problems. In the case of Luther's Reformation, it would seem that if one were able to point out a fallacy in his biblical exegesis then we should all return to the Catholic church. Just the thought of "finding Christ in everything" as a hermeneutical principle should send

shivers up the spine of those who are used to exegeting the Old Testament along the lines of the Historical-Grammatical method (of course there are some that say that that method is too avant-garde). Needless to say, right conclusions can be derived from wrong methods, just don't try and defend the method at the risk of losing the conclusion.

###

4. THE GHOST OF CONRAD GREBEL (p. 6)

As a one time attendee of a Church of Christ congregation I can attest to the fact that the ghost of Conrad Grebel, as of yet, has not left us. In a vain attempt to appease their hunger for historical respectability and renewed biblical literalism this particular organization forbids any type of musical instrument from being a part of their worship service, they partake of the Lord's Supper at every Sunday service and forbid women from hold any church office. But be forewarned, the supernatural gifts of the Spirit died out at the end of the Apostolic era. Does that sound like "we take the whole Bible literally" gone subjective? By their subjective exclusion of certain "literal"-isms in the Bible they seem to be subconsciously acknowledging that our twentieth century minds are differently set from those of the first century.

The whole phenomenon of "trying to get back to the Bible" seems to stem from an improper view of the Scriptures. It almost seems to say, among other things, that those times were more sacred than these times (the mythology of "Sacred History"). It

also acknowledges the historical dilemma that many Protestants would rather not face up to, which is: Following the Apostolic era did the River of Life (the gospel of Faith) completely dry up until the time of the Reformers? This poses an interesting problem regarding some of the ancient sources that are quoted by Evangelicals, particularly Augustine. Was Augustine an oasis in a virtual desert of "pagan-humanistic Catholicism" or was he simply the only light discernable to us from that era? Again, this points to an improper view of Scripture.

If Scripture is the final or ultimate authority then appealing to it takes on a different characteristic than it would if Scripture were the only authority. If Scripture were the only authority than all of Reality would have to find its justification for existence within the literal pages of the text. But as it stands there is a very horrible historical gap between the closing of the New Testament and the drafting of the founding papers for most Evangelical organizations.

###

5. COVENANT GOD & PEOPLE (PLURAL) (pp. 8 & 10)

The comment was made that Calvin saw the chief theme of the Scriptural record as being that God is a covenant God, quoting, "I will be your God and you shall be my people." My question is, If there is no "People" is there no Covenant? This is an angle that I am sensitive to because of my previous Catholic upbringing. It seems that contemporary Fundamentalist-

Evangelical movements have no use for the concept of community or peoplehood. Granted this may be due to being a part of an affluent hyper-individualistic society where the need for having a supporting community to survive in the world is not very great (or so it would seem). Then again, this may have something to do with an innate selfishness in humankind. Needless to say, the fact that God calls to a Covenant People leads me to see that there is a greater identity outside of my individualness that I need to identify with as part of God's design for my existence.

On page 10 a comment was made about sacrifice in the life of a Christian. My question is: How does sacrifice make sense outside of a community context? Do we make sacrifices for the good of a principle or people. Perhaps this has something to do with the general lack of sacrifice in our affluent success oriented brand of Christianity.

This is not to exalt the community over the individual but part of gaining one individuality must be done in the context of a community. There is a purpose for community. There is a purpose for individuality. To not have community is not death (at least in our culture) it's just not full-life.

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6. ROMAN CATHOLIC LOOKING FOR THE WORD OF GOD (pp. 14ff)

How do we discern the Word of God? It doesn't lie on the surface and say, "Here I am, the Word of God?" (See, p. 5, an "atomic view of scripture"). How do we know that the view that we hold on a particular verse or subject is the Word of God?

Were to we turn to for this type of information? "Sola Scriptura!" Sola Scriptura? Was that the answer or part of the problem? Protestants must sooner or later face it, there must be a place in our faith for "traditions." In fact there is no Protestant organization without its associated tradition. Oh, they're not called traditions by Protestants. They're called things like schools of thought. The Catholics merely erred in exalting the school of thought to the level of being the infallible word of God (and we all know how fallible schools of thought can be). So it's really not a matter of them being wrong and us being right. It's just that, in this area, we are more right than they are.

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7. TOWARDS AN UNDERSTANDING OF THE THEOLOGY OF DEVELOPMENT (p. 17)

Newman's Rules of Development and his embracing of Catholicism is very intriguing to me. As a former Roman Catholic I find much his train of thought, the desire to connect the present Church, through a historical line recognizing the changes that have taken place, with the Apostolic church , stimulating. As I noted earlier (comment 4, p. 95) most Protestants simply want to skip over the 1600 years between the Apostolic church and the Reformation and assert their historical footing in the Cosmos. I did this a young Christian. It was easy. My experience of conversion was overwhelmingly more real to me than any historical gap between my new faith and the texts of

scripture. But there was something in my pre-conversion Roman Catholic subconsciousness that said that historical succession was something to be grasped at. This eventually became a problem, I didn't seem to have a historical foot to stand on. This was a very real problem when I was Religious studies major attending a Catholic university. (What is an individual's exegesis (having just learned the word "exegesis") in the face of several centuries of Jesuit scholarship?) It was later, when I left Loyola Marymount that I say more historical-theological continuity between the Apostolic record, the Catholic faith and my Protestant understanding.

Development is a part of growth and growth is a part of life. But there is good development and bad development, or rather worse development and better development. There are steps of retreat just as there are steps of advancement. There are no non-development, that step is stagnation and eventual death (which is in a way a worse development). But there must be some standard by which these developments must be assessed. I feel that both time and the Biblical record serve as that standard. Time may not seem very helpful at the present but some developments can only be assessed after some time has gone by. The mistake is in not making the assessment, not allowing for development or change. It's a little like rowing a boat across a lake. It is best done while facing in the opposite direction of travel (in life we don't have the choice of which direction to face, we don't know the future) and setting ones course by a fixed point behind. Greater accuracy is gained by lining that

point with another point further behind. Thus time lined up with the Biblical record (either taking turns as being the further point back) makes for a good gauge for assessing worse development and better.

It's liberating for me to see that my protestantism is part of a historical continuity or heritage (which reflects some poor developments as well as some good developments). This is all part of life. Mine is to take this heritage, based on the points that have been plotted in the past and stay the course.

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8. HERMENEUTICS & THE "ANALOGY OF FAITH" (pp. 19ff)

The Analogy of Faith is an interesting bit of hermeneutical history. It's intent is to make clear the whole of scripture, interpreting less clear verses by utilizing more clear verses. The irony of it all is that the verse of scripture that spawned it is misunderstood if it is understood to represent the doctrine that bears its name. Good use of hermeneutics, guys.

Enough is said on pages 20 and following about Romans 12:6 to explain it's biblical origin. The thing is, is it a good principle for interpreting scripture? Much like Sola Scriptura, it can be a good tool when used in a limited sense. There is an interdependence within the scriptural record but it is more on the order of various principles or theologies and not single words (i.e., the ever-popular "word studies"). The idea that the word "Jew" means the same thing in every verse that contains the word is ludicrous. Just look at the difference between the way

Paul uses the word when compared to John's use of the word, and compare all of this with the way the word is used by the writer of 1st Chronicles. We don't do this with other books of literature that are written by a single writer, why do it with something like the Bible. Where there is an obvious relation between the books, either use of symbols or paraphrase or indirect quotations or direct quotation, then such a method is justified, on a literary basis. Therefore, it is a very limited principle of interpretation.

###

9. JESUS & SCRIPTURE'S AUTHORITY (pp. 29ff)

For those who wish to see a looser standard of interpretation, Jesus' thrust regarding the inspiration of the Bible (actually the Old Testament) is problematic. With references to the extent of inspiration reaching down to the "jot and the tittle" it seems that the Verbal-Plenary inspiration camp have things pretty well looked up; That is if we properly understand Jesus' words in this context.

"If the Bible is proved to be fallible than Jesus is fallible, because Jesus said the Bible was infallible." What is the meaning of "Infallibility"? When Jesus said (we assume), "Every jot and tittle" was he referring to a dictation type of inspiration or the intent of "the jot and tittle"? I like the statement made in the Chicago Inerrancy Statement:

Scripture is inerrant not in the sense of being absolutely precise in modern standards but in the

sense of making good its claims to achieve that measure of focused truth at which its authors aimed. (See, pp. 33 for a discussion of the Statement)

I don't think that we are far from the mark when we look for the intention of the author and the direction of its intent.

###

10. HAROLD LINDSELL'S VISION FOR EVANGELICAL THEOLOGICAL EDUCATION (pp. 32ff)

Not enough can be said about Harold Lindsell. The thing that surprises me about Lindsell is that a former seminary professor would list the Historical-Critical method as being part of the root of the problem behind the flight away from Inerrancy by Evangelicals. Something as conservative and well-established as the Historical-Critical method shows the very exclusive nature of Lindsell's Inerrancy. The idea of abandoning critical methods of biblical study . . . for what? Reading tea leaves?

It is my contention that this sort of backward-turning attitude toward critical methods, in the long run, will be very damaging for the Evangelical movement. In an essay that I wrote (Orphans of a Theological War) I asked the question:

If students and professors cannot dissect the great Truths without fear of censure in an Evangelical environment, then where can they do it? Certainly there's room for "real Bible study"---but are we really just trying to fill a gap left by the Church? The bottom line is that there are some issues, such as the Inerrancy of the Bible, that need to be addressed in a thorough academic way. Unfortunately, this isn't going to get done if we're just alternating between putting

theological diapers on baby Christians and guarding ancient treasure chests that we're forbidden to touch. (Joseph Bustillos, 1984, p. 4)

There are problems with allowing oneself to embrace a theological position because it's the current thing ("in search of academic respectability"), but cutting oneself off from the present theological world is like the poor pharisee that went around with his eyes closed, bumping into walls, in order to avoid sinning. With such an attitude, one must wonder whether Truth will ever be able to fight its own battles.

###

11. FUNDAMENTALISTS & ACADEMIC RESPECTABILITY (p. 36)

A friend of mine recently quoted Chuck Smith, a local Evangelical pastor here in Southern California, as saying that Th.D stands for "Thoroughly Dumb" and Ph.D. stands for "Phenomenally Dumb." Yet this same pastor will get someone like Duane Gish, a noted Creationist (Ph.D don't you know), to come and give a talk and act like the man's an absolute authority. What does the Ph.D. really mean? What does education mean??

I think Brown hit the nail on the head when he said that the typical Evangelical attitude toward or understanding of gaining a theological education is simply a means of gathering an already acknowledge corpus of truth and/or developing better marketing skills. Is it any wonder that all of the text books that I read at Biola University were either written by non-Dispensationalists (usually non-Evangelicals) or at least forty years behind the

times. My undergraduate education includes a very large collection of answers to questions that people are no longer asking.

###

12. KNOWING AND LANGUAGE (pp. 37ff & 48ff)

If there is an overarching theory or approach that this class is taking it would be that what we know is an approximation and that language does its best when it "gives us a broad outline and shows us the significant details." This point of view may be very disappointing for those interested in objective reality. It's out there, but until we achieve a form of thought-transference as a type of communication and have absolute knowledge of our Reality (unhindered by any weakness or bias in our perceptions), then that type of communication or knowledge will be beyond our reach.

How do we know what we know? Having a theory of understanding is very important to having a correct perception of the Biblical record and ones surrounding environment. Many of the problems presented in class were based on an improper understanding of the intent of the Biblical record, for example. One of the chief problems in this misunderstanding is making the Bible appear to address subjects that it never addressed (all of which is mediated by ones preconceived pattern of understanding).

###

13. PANTHEISM & THE PROBLEM OF EVIL (pp. 54ff & 62ff & 87)

What do you do with evil: bombs going off, the Holocaust, Hitler, are they all expressions of the One Divine Being? Pantheists must say that Being or God is not wholly (Holy) good, or that if we could perceive of the totality then we'd see that Evil is ultimately Good, or that this was a "necessary consequence." But this seems to contradict experience.

How does the above differ from the typical Evangelical response to the question of Theodicy? Without saying that God is responsible for evil I've heard Evangelicals spouting about such and such (an physical evil) as being part of God's will and ultimately for ones own good. Thus evil equals good.

"Contradicts experience"? Doesn't the Incarnation contradict experience? Doesn't the Resurrection and Ascension contradict experience? Doesn't miracles contradict experience? How do these things differ? Have we fallen into the fallacy of including our solution in our definition?

Relative Autonomy separates us from placing the complete blame on God (something not possible with Pantheism) but this doesn't begin to address the protest against the thought that God, knowing the overwhelming extent of human suffering and destruction, not only in this life but also in hell (especially in view of the exclusive nature of salvation being found in Christ alone), created man out of love. That seems like a contradiction.

Two assumptions are raised in this discussion that perhaps should be investigated. The first is that God is all good. It is repulsive to think of God as anything but all good, but is this reason enough for saying that God is all good? The second

is that Good will ultimately triumph over Evil (this has to do with one of the problems with Process Theology; See, p. 62). These are assumptions that are born out of the Biblical tradition and should be recognized as such. They are parts of our definition that is based on faith in the Biblical record. This alleviates some of the tension, or rather redirects it, but it doesn't really "make" biblical theism more tenable than generic pantheism. It's based on our trust in the Biblical record not on what seems to contradict our experience.

###

14. MOLTMANN'S THEOLOGY OF HOPE AND SUFFERING GOD (pp. 59ff)

I was really encouraged by Richard Bauckham's essay on Moltmann in the book, One God in Trinity (Peter Toon and James Spiceland, eds., pp. 111-131).

The cross is the salvific event of God's love because in it the love between the Father and the Son spans the gulf which separates godforsaken sinners from God. The trinitarian being of God includes this gulf within itself and thereby reaches sinners. (p. 119)

This theology presents a close proximity between the suffering world and its savior, such a theology of Hope needs to be appreciated and appropriated in a real way in the reality of our day to day existence in the world. Too often we've limited this type of theology to the realm of Soteriology and the final trumpet of the Eschaton, leaving this "dispensation" for the devil and his angels.

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15. "VESTIGIA TRINITATIS" AND HUMAN RELATIONSHIPS (pp. 75ff)

I agree that the Trinity is a completely unique phenomenon within the Godhead in so far as finding (or actually, not finding) adequate parallels in the created universe. But something must be said about the nature of relationship both human and divine. The problem with Augustine's "Lover, Beloved & Love" and other such examples of Trinity is that they are looking for a "literal" model, something that duplicates the original in every way, a scaled down model of the original. But nothing pertaining to the Godhead can be reduced to such a scheme (much less the concept Trinity). Human relationships express a bit of the vestigia trinitatis insofar as they express love and commitment and oneness among plurals---no more, no less. Looking for more is silly. Is there a model for us in the world for omnipresence? Not hardly. Not even a scaled-down version. I think human relationships are an excellent example or picture of Trinity, or actually oneness-in-plurality.

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Fuller Theological Seminary

TH511 Systematic Theology I Mid-Term Examination

Dr. Colin Brown

Time allowed: 50 minutes. Write on two of the following:

1. Discuss the arguments for and against the inerrancy of Scripture.
2. Explain the following: (a) Sola Scriptura and (b) Barth's understanding of the threefold form of the Word of God.
3. What are James Barr's main objections against fundamentalism?
4. Is it biblical to appeal to general revelation? Give reasons for your answer.
5. State briefly and comment on: (a) the ontological argument; (b) the cosmological argument; and (c) the teleological argument.

This examination will carry 20% of the total marks awarded in the course. Each answer will be graded out of a maximum of 10%.

All students (except those writing a Credo) are required to take the mid-term examination in order to gain credit for the course.

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Joseph Bustiws
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April 30, 1985

1) Inerrancy was first discussed by Haldes in terms of the infallibility of the scriptures. This appeal was that because of God's infallible nature the scriptures would like us be infallible. Like ~~warfield~~ warfield ~~thinks~~ their general feeling was that Christianity was not dependent upon the existence of an infallible scripture but that through the grace of God that is what we possessed. These arguments for an inerrant scripture generally rests upon an appeal to the infallible nature of God (thus we could not inspire something that contained errors) & Jesus' understanding of scripture. To contemporary inerrantists such as Lindsey & J. Warwick Montgomery and such, the appeal to Jesus' understanding of scripture goes beyond simply acknowledging the inspired nature of the scripture but to validating the "historical" value of the passages alluded to. Schaeffer takes the argument a bit further by writing that without an inerrant scripture Christianity has no rational basis upon which to stand. This whole endeavor is reduced to an individualist subjective soup. Lindsey in his book The Battle for the Bible attempts to show the relationship between the "abandonment" of inerrancy by certain institutions and the "degeneration" of these same institutions into liberalism (beginning with Fuller!) Pyrotechnics & politics aside, the central core of the argument for the inerrantists is whether God, being inerrant, could - would - or - did inspire a scripture containing errors. Those against the use of the term inerrant begin by writing that the term "inerrant" has no workable definition, how is inerrant different from infallible or inspired, if we believe in plenary inspiration? The whole argument seems to show its weakness when the Chicago inerrancy statement confesses that the term ~~inerrant~~ applies only to the autographs and that what we presently possess

REFLECTS THE AUTOGRAPHS TO A "GREAT DEGREE OF ACCURACY." "A GREAT DEGREE OF ACCURACY" IS NOT THE SAME AS "INERRANCY." ^{THE} AT THE RISK OF DENYING THE HUMAN NATURE OF SCRIPTURE, INERRANTISTS SEEK TO ESTABLISH AN OBJECTIVE REALITY OF THE PRESENCE OF GOD IN THIS SCRIPTURBS THAT IS NEITHER UNWANTED NOR WISE. ~~INSPIRATION INERRANCY~~
~~INERRANCY~~

2A SOLA SCRIPTURA IS THE FIGHTING LOGAN THAT THE REFORMERS RAILED AROUND IN THEIR BATTLES AGAINST "THE PAPISTS." SOLA SCRIPTURA AS UNDERSTOOD BY LUTHER & CALVIN MEANT THAT THE SCRIPTURES WERE THE FINAL AUTHORITY IN MATTERS OF FAITH & PRACTICE. THIS RAW CONTRADY THE ROMAN CATHOLIC CHURCH'S PRACTICE OF PLACING THE COUNCIL'S TEACHING AS A FINAL AUTHORITY BEYOND THE SCRIPTURE. ZWINGLI'S FOLLOWERS TOOK THIS CONCEPT FURTHER BY WRITING THAT THE SCRIPTURE NOT ONLY THE FINAL AUTHORITY BUT THE ONLY AUTHORITY, THEREBY RESTRICTING ANYTHING THAT SCRIPTURE DID NOT EXPRESSLY PERMIT AS BEING "ANATHEMA" IN PRACTICE. NONE OF THE REFORMERS USED SOLA SCRIPTURA EXCLUSIVELY. PARTICULARLY LUTHER & CALVIN WERE KNOWN TO USING A "CRITICAL" METHOD TO SUPPLEMENT THEIR INTERPRETATION OF THE TEXT.

3 BARTH'S THREEFOLD UNDERSTANDING OF THE WORD OF GOD CENTERS UPON THE INCARNATION OF GOD IN THE PERSON OF CHRIST, WHO IS THE "FIRST" FORM OF THE WORD OF GOD. THE SECOND FORM OF THE WORD OF GOD IS THE WRITTEN TESTIMONY LEFT BY THE APOSTLES & PROPHETS, THAT REFLECTS BACK TOWARD & LOOKS FORWARD TO THIS INCARNATE WORD OF GOD. THE THIRD FORM OF THE WORD OF GOD IS THE PREACHING OF THE APOSTOLIC & PROPHET WITNESS TODAY. IN THIS THIRD FORM THE SPIRIT OF GOD REVEALS TO US THE WORD OF GOD, CHRIST, THROUGH THE TESTIMONY OF HIS APOSTLES & PROPHETS.

NOTES ON WTBFR

Dillenberger, John ed. Martin Luther, Selections
From His Writings. Anchor Books '61

① Preface, the Complete Edition of Luther's Latin Writings
Wittenberg, 1545 (pp 3-12)

Luther recounts the various events that transpired up to the time of March 3rd 1545. Beginning by conceding that it was not his intention to publish a collection of his works (as he already full field he concedes), but because of prospect that they be published any way by those less acquainted w/ the Sitz im Leben he agreed. Noting

He then points to the happenstance nature & his involvement w/ the controversy - denouncing the practice of selling indulgences in 1517, so he sought to defend the purity of the Church. From such a small insignificant conflict grew a world changing went. Political & popular voices though threw their weight onto the destruction & the Reformation is born.

Interestingly he denounced indulgences & debates Eck & Balthasar afterwards while studying the book of Roman does not make his 'discovery' of the relationship between Faith & Righteousness.

Dillenberger notes that chronologically speaking Luther may not have remembered everything quite right.

(2) Litteris Preface to the New Testament (1522) pp. 14-17

After feels that the New Testament documents should stand on their own two feet. But because others have previously presented works on the New Testament in an ~~easy~~ ^{short} form what commandments & laws may be required from it, Luther strikes out a forcible dichotomy between the intent of the Old Testament & the New Testament. The Old Testament is the legal system of those that lived under it, ~~and~~ ^{and} purifies wherever the New is Evangelion & those that believed or disbelieve it.

He goes on to elaborate on the liberating nature of the gospel. ~~as opposed to the~~ He uses David's victory over Goliath as an illustration of the nature & result of the gospel. It is a phenomenon & victory that speaks to all who trust the victory, who in the Christian's case is Christ. From the Old Testament (actually quoting from 1:1) he shows how the Old Testament is filled w/ promises of a coming Redeemer, thus proving the unity of the book.

From here he writes about the focus in our obedience or not being the result of divine coersion but out of love, out of grace that God has given us. Following Christ's example "good works blossom forth."

He concludes this preface w/ a presentation of his hermeneutical appreciation of the New Testament. High in his list is John's gospel alongside Paul's epistle of Peter's epistle (esp. Rom & Col). Following far in last place is James. The judgment is based on the book's doctrinal content (whether in a hermeneutic [critical method]).